

156.
English Exercises

FOR

School-Boys

TO TRANSLATE into

L A T I N,

Comprizing all the RULES of

G R A M M A R,

And other Necessary Observations,
Ascending gradually from the Meanest to
Higher Capacities.

By J. Garretson, School-Master.

*The Eighteenth Edition, with Large Additions, by an
Eminent School-Master in London.*

*To which several Corrections and Amendments are
added by another Ingenious Hand.*

DUBLIN:

Printed for IGNATIUS KELLY at the Stationer's
Arms in Mary's-Lane, and ISAAC J. at the
Globe in Meath-Street, M D C C X

AN ADVERTISEMENT.

TH E Author being Deceas'd, and the Book to be Re-printed, a Friend of his, at the Request of several School-masters, hath made the following Alterations and Additions.

First, Before Examples be given to all the Rules, as they stand in order in *Lily's Grammar*, there are in a Preliminary way, a competent Number of Examples fitted to the more easy and fundamental Rules, for the initiating and grounding of young Beginners. These Rules are concerning.

1. The Nominative Case and Verb.
2. The Substantive and Adjective.
3. The Accusative Case following the Verb.
4. Conjunctions Copulative and Disjunctive that couple like Moods and Tenses.
5. The Nominative Case following the Verb *Sum*.
6. The latter of two Verbs being the Infinitive Mood.
7. The Genitive Case latter of two Substantives.
8. *To* or *For* (the use of any) Signs of the Dative Case.
9. *With* or *By* (being an Instrument) Signs of the Ablative Case.
10. The Use and Government of Prepositions.

And (which hath been thought wanting in Books of this Nature) more than ordinary Care has been taken, That in the Examples to every following Rule, Children might be reminded of, and exercis'd in all those that went before.

Also towards the End, many New Exercises are added to those that were in the former Edition.

And the whole (especially with respect to the Explication of *Lily's Rules*) hath been Revised.

TO THE
READER

THE Necessity and Usefulness of Schools, is too universally acknowledg'd to need the pains of an Argument for its Demonstration; nor do School-Masters want the Assistance of Eloquent Encomiums to vindicate the Honour of their Employment. To find out Methods whereby that Province may be manag'd more successfully, most to the thorough and speedy Accomplishment of Youth committed to their Charge, hic labor, hoc opus est. And that pains hath been found to be no where more requisite than in translating English into Latin; that necessary part of School-busness, in which, after considerable Practice with the help of the most Faithful and Laborious Teacher, Boys still remain lamentably imperfect and defective. To the redressing of that Grievance therefore, if this Work may in some (tho' but small) measure be conducive to the Ease of the Master and Promotion of the Scholar the Author presumes to hope it may not be altogether exploded.

It is most readily granted, that divers learned and noble School-Masters, have already done worthily toward the design of facilitating Boys making Latin; and several of them have compiled useful Englishes for Translation, as Mr. Wase, Mr. Walker: and since them, the worthy Gentleman, Master of Bury School, in his English Examples, which hath met with general Acceptance. But tho' the World be much indebted to them for their useful Labours; it is yet to be hoped, that some Addition of further Discoveries towards some things, which seem still wanting, may be promised without seeming to design Derogations from their Esteem, or being guilty of Vanity, especially prefixing before the following Work these modest Acknowledgments.

First, That had it pleas'd any other to have undertaken the Design here managed, it had been far better accomplish'd, and would have merited the greatest Thanks, as well from the Author as others.

Secondly,

TO THE READER.

Secondly, That this Work doth not arrogate to itself so great a sufficiency, as that Boys in their Exercises, or any Translation, shall never need any Information besides what is here before them. *Datur plus ultra.* Much less doth it presume to work Miracles, viz. To teach those that are sottish, and unteachable; *Ex quovis ligno non fit Mercurius.*

Thirdly, It pretendeth not to be without mistakes, but craves a favourable and candid Censure. After which humble Concessions, some Account of the Nature and Method of the ensuing Treatise may not be unacceptable.

And First, I have therein given Examples in Sentences to all the necessary Rules of Syntaxis; tho' some less, or not at all important, be neglected. I hope without loss.

Secondly, Whereas in the English Examples, before the Examples to each Rule, were set two or three Words of the Rule itself; finding by Experience that Boys would not reflect upon the Rule, or if they did, they understood it not. To remedy that inconvenience, I have prefixed the whole Rule in English as plain as was possible; with many Amendments, which might be collected out of other Grammarians besides Lily, our useful Oracle; so that this Work may serve for an Explanation of our common Syntaxis.

Thirdly, In all, or most of these Rules, where Boys are allowed by our common Grammar to use either of two Cases. I have confined them to one, and not left it indifferent, except the nature of the Word governing be absolutely indifferent, which is but seldom; because in many Rules, where the Latin Rules leave it indifferent, which is but seldom; one is less elegant than the other, and therefore rarely to be admitted. It is certainly more useful for Boys to be accustomed to more proper Cases; they will find out that which comes in with [interdum] or [rarius] soon enough of themselves; which yet they are minded of after the Rule.

Fourthly, Because Boys are apt to forget what is past, I have so ordered the Examples to each Rule, that they contain all of them Remembrances of the former, lest while they be employed about a new Rule, the old ones

TO THE READER.

be forgotten, which is the great Impediment of a Progress in making Latin. And that may answer an Objection, which may possibly be made, That the Examples especially in some places are too few, in the Rules of the Relative and others. For exemplifying every Rule over and over, under those which follow makes a competent amends for that paucity.

Fifthly, Because Boys are not very likely to render an Example of any Rule before they are come to it; nor can it be expected at the Example, to the First or Second Concord, they should make time or place (unless we should suppose them, before they begin to make Exercises, to have a perfect Grammar in their Memories) I have therefore anticipated no Rules, but sometimes forc'd the Sense, or made it less Emphatical and Accurate, than it might otherwise have been, rather than put them upon the Practice of a Rule they have not yet arrived at.

Sixthly, I have given Examples to the most useful and frequently occurring of Mr. Walker's Particles; because there is scarce any English totally without them; and to them I have added many useful Grammatical Observations, both from mine own Experience and others. And if there be occasion for any Particle which is not here exemplified, Mr. Walker's own Book may be consulted, or a short and cheap Compendium thereof in a late Practical Grammar, compiled by an elaborate School-master.

Seventhly, Because when Boys make a considerable Progress, they begin to be above short Sentences, and their skill is not so much try'd in them, as in continued Discourses, I have added some Dialogues and Epistles, wherein they are reminded of the former Instructions.

Eighthly, In all the Examples, I have endeavour'd to intermix some useful Admonitions relating to the Duty of Children towards God, or Man, or themselves, because they can never have Principles of Virtue or Prudence, suggested to them too soon; considering the natural forwardness of young ones to Vice, and the many evil Examples which tempt them thereto.

Ninthly, For a good part of the Book, I have caus'd the Force of the Rule to be Printed in different Letters,

for

TO THE READER.

for the Direction of Boys at the beginning; but not in all the Examples to try their own Discretion; nor quite thro' the Book, because they may be supposed to be able themselves to distinguish (when they have been a while experienc'd) where the force of the Rule lies.

Lastly, Because at the first beginning to translate or make Exercises, they either have not, or cannot well use a Dictionary, I have compil'd an Index of all the Words in the Sententious Examples to the Grammar Rules; unless a few by chance escaped Inspection. But not further because when Boys come to some Perfection, they cannot be without Dictionaries for other uses as well as Exercises, and it is meet they be practis'd in the use of them.

A Work of this Nature and Model, sparing the Master's Labour in writing Englishes, and guiding the Scholar by easy and successive Steps, I hope may facilitate both the Master and Scholar's Work, and competently prepare them for making Epistles, Themes, or any other Exercise of their own proper Study, that shall be expected. Which if it be found to do, by those that shall not disdain to make Experiment, the Success will sufficiently requite the Labour of him, who unfeignedly desires the Advancement of Learning, the flourishing of Schools, and the Temporal and Eternal good of Children.

J. G.

N. B. In this Edition, where the Obelisk † is us'd, it shews the Sentence has been amended the better to shew the Force of the Rule, or to avoid Immoralities.

Preliminary Exercises on the Fundamental Rules of Grammar

Rule I. Concord I.



In a Sentence the Verb must be put in the same Number and Person, that the Nominative Case is of.

Note. All Nouns and Pronouns are of the third Person, except Ego, Tu, Nos, and Vos, and the Vocative Case.

I sup, I mistake, I blow, I hate, I wink, I grieve,
I encrease, I run, I sail, I agree, I strive, I learn.

Thou lovest, Thou wastest, thou callest, Thou weep-
est, Thou spinnest, Thou fillest.

Thou dost refuse, Thou dost drive, Thou dost creep,
Thou dost stuff, Thou dost patch, Thou dost prop.

He doth rub, He doth forbid, He doth cut, He doth
grow, He doth bind, He doth tarry.

*Note. That A, An, and The, are Signs of Nouns
Substantive Common. All Names of Men, Women, and
Places that have not those Signs afore them, are Names
proper.*

A Dog barketh, The Sheep bleateth, The Fire burn-
eth, The Grass withereth, The Ox belloweth, The
The Goole gaggleth, The River overflows, The Wind
blows, The Cock crows, The Bell rings, The Bird
sings, The Grass springs.

A Man doth go, A Bird flieth, A Fish swims, A

A worm

English Exercises.

Worm doth creep, A Wolf howleth, An Hog grunts.

We fight, We laugh, We eat, We hear, We drink, We lament, Ye carry, Ye tarry, Ye marry, Ye patch, Ye catch, Ye snatch. They keep, They weep, They sleep, They fear, They bear, They hear.

Parrots speak, Bulls bellow, Magpies do chatter, Asses bray, Horses neigh, Lovers do flatter.

I did rub, Thou didst scratch, He did tear, We did run, Ye do go, They did creep.

I stood, They moved, We perswaded, Ye asked, Thou playedst, They slew.

They have blamed, Women have spun, Ye have climbed, We have despised, He has hedged, Thou hast vomited, I have laid.

I had drawn, Thou hadst sawn, They shall take, Ye will pull, God will role, Sinners shall quake.

Hear thou, Thou shalt attend, Let them speak, Swear ye, Let us pray. Let the Devil rage.

I may hide, We can slide, Thou mayest moan, Ye can buy, He may die, They can groan.

We might roll, He should soul, Ye would wonder, Thou couldst pay, I might play, The Heavens would thunder,

Thou mightest have ruled, I should have obeyed, Ye could have commanded, We could have served, He would have profited, They could have hurt.

When I shall have supped, When thou shalt have written, When ye shall have slept, When ye shall have risen, When we shall have sat, When they shall have walked.

The Man feels, Cloth is felt, The Eyes see, Pictures are seen, I know, I am known, We hear, We are heard, Thou teachest, Thou are taught, Ye shave, Ye are shaven.

I was propt, Thou wast bought, He hath been sold, We were driven, Ye have been forced, They have been perswaded.

Thou hast been urged, He hath been overcome, I had been led, We shall be thrust, Ye have been beaten, The Doors shall be shut.

Thou

Grammatical.

3

Thou hast been loosed, Thou shalt be bound, Let them be pricked, We have been touched, Ye will be drawn, Let us be deceived.

Be thou broken, Thou wilt be bended, Let him be moved, We could be tamed, Be ye pressed, They might be subdued.

Thou wouldst be established, I might have been despised, He could have been kickt, They might have been taught, Ye might have been torn, They might have been caught.

When thou shalt have been left, When thou wilt have been lent, When he shall have been called, When we shall have been burned, When ye shall have been turned, When they shall have been required.

Rule II. Concord II.

Every Adjective must be of the same Case, Gender and Number, that the Substantive is of, to which it belongs.

A white Horse trots, A beautiful Woman pleases, A sweet Apple doth delight, A great toils grieves, A sharp Spur pricks, A crooked Horn doth sound.

An heavy Weight tires, An hard Lesson vexeth, A weary Traveller sits, A Black Bean feedeth, A thick Book teaches, The broad Sea appeareth.

The filthy Swine wallow, Perverse Infants cry, A whorish Woman paints, A mad Drunkard reels, Filthy Harlots entice, Swelling Rivers overflow.

The fair Rose withers, The lovely Face fades, The white Snow falls, A fair Cheek grows pale, A long Life endeth, Strong Men die.

Black berries are gathered, White Mushrooms are trod upon, Filthy Gain is esteemed, Famous Virtue is despised, A naughty Girl is beaten, Good Boys are loved,

The hot Summer burns, The cold Winter freezes, Precious time is neglected, Winged Hours slide away, Rolling Years fly away, Sorrowful Days are seen.

Nimble

Grammatical.

Nimble Stage will run, Fearful Hares had started,
Wild Bulls shall be tamed, A mad Dog has bitten,
Swelling Toads have been killed, Poisonous Serpents
die sting, Unwary Fools have been hung, The gol-
den Age did exist, True Honesty was prized, Cursed
Riches were neglected, The Iron Age reigns, All Vil-
lanies are practised, Every Impiety is loved.

If good Lawyers may plead, If skillful Statesmen do
contrive, If useful Physicians can prescribe, If orthodox
Preachers might Preach, If wise Philosophers might
have reasoned, If just Judges might have judged, If
merciful Kings would have governed, If good Subjects
would obey, If loving Husbands would have cherish-
ed, A diligent Boy may be praised, A virtuous Wo-
man might be loved, If tender Girls have been in-
structed, If ugly vice be shunned, When bright Piety
had been taught, When painful Masters do instruct,
When honest Merchants did traffick, When rich Citi-
zens have gained, If the fruitful Fields shall have been
ploughed, When the laborious Plow-man shall sow,
When all Nature shall rejoyce.

Rule III.

PUR a Noun following the Verb in the Accusative Case.

A Man teaches Boys, A Master heareth Lessons,
A Scholar teareth Books, A Fuller washeth Cloaths, A
Dyer dyes Garments, A Carpenter buildeth Houses.

Love thou God, Embrace ye Christ, Let us fear our
Maker, Let them follow Virtue, Do ye abominate
Vice.

Fowlers take Nets, Huntsmen take hunting Poles,
A Fisher-man takes a Fishing-cane, An Husbandman
takes the Plough, Reapers take Reaping-hooks, Dig-
gers take Spades.

True Honour enobles a Man, Humble Modesty gra-
ces a Woman, Willing Obedience adorns a Child, Bu-
bie Birds build their Nests, A nimble Squirrel breaks
Nuts, The filthy Sow devours Acorns.

Good

English Exercises.

Good Examples instruct docile minds, Great Afflictions teach humble Patience, Cruel War destroys flourishing Kingdoms, Joyful Peace makes Men happy.

A fierce Dog tears the harmless Sleep, An horrid Fear eats bloody Entrails.

Good Divines will study Divinity, Painful Preachers have preached excellent Sermons, Thou hast handled vain Trifles, An hungry Dog will eat dirty Flesh, Thou hadst read learned Authors, The swelling Sea did drown great Ships, Thou shalt see happy Peace, The cruel Sword has destroyed many Bodies, Thou didst refuse great Gifts, He did wear gay Garments, I shall hear pleasant Stories, Ye will buy good Horses, I had finished a troublesome Business, Wise Men have understood deep Mysteries, I have conquered strong Giants, We do shun fierce Tigers, He driveth fat Cattle, Grassie Meadows fatten lean Sheep.

When terrible Death invades impious Sinners.

If we see armed Justice.

When an angry Deity did drown the whole World.

When sulphureous Flames had burnt a sinful City.

If Men have felt Divine Judgments.

If ye will follow wholesome Counsel.

Thou shalt learn better Manners.

When thou hadst warned foolish Transgressors.

When thou abhorrest filthy Vice.

He did preach learned Sermons.

When the Divine Spirit has enlightened blind Minds.

Rule IV.

Conjunctions Copulative and Disjunctive.

English, *And, Or, Nor, &c.*

Latin. *Ac, Atque, Nec, Neque, &c.* join like *Moods* and *Tenses*, and sometimes like *Moods*,

but different *Tenses*.

Like *Cases*, and *Gender*, and *Number*.

A General marches and fights.

A careful General will march and fight.

English Exercises.

A General provides Swords and Bucklers.
 A General chuses plain and open Fields.
 A Carpenter loves a smooth and straight Tree.
 A Painter procures Colours and Pencils.
 A Scholar will learn and study.
 Faithful School-masters do instruct and correct.
 Diligent and ingenious Boys read their Books, and
 write their Copies.
 A painful Husbandman sows or reaps.
 Idle Blockheads love neither their Books, nor their
 Money.
 Treacherous Servants will loiter and steal.
 Faithless Friends have cheated and betrayed their
 faithful Friends.
 Good and pious Women love and esteem Virtue,
 and Goodness, and Piety.

Rule V.

THE Verb Substantive *Sum*, has a Nominative
after it, and not an Accusative,

I am a Boy, Thou art a Girl, He is a Man, We
are School-masters, Ye are Lawyers, They are Divines.

Covetousness is a Vice, Prodigality is a Sin, Gene-
rosity is a Virtue, Thriftiness is a Virtue, Abundance
is a Vexation, Contentment is Happiness.

They are Botchers, We are Tailors, Thou art a
Shoemaker, He is a Cobler, Ye are Footmen, I am
an Horseman.

God is a Spirit, Christ is God and Man, Devils
were Angels, Troy is now a Field, Troy has been a Ci-
ty, Vice is an Evil, Virtue is a Good.

We have been Madmen, We are Fools, Ye will be
Wise-men, Ye had been Servants, Thou art a Master,
Ye will be Captains.

Cruel War is a Misery and a dreadful Rain, Blessed
Peace is a Felicity and a sweet Rest, The pale Moon
is a Planet, The moist Water is an Element, Precious
Diamonds are Stones, Yellow Gold is a Metal,

Splendid

Grammatical.

Splendid Garments are proud Ornaments, Many Books are great Impediments, Effectual Grace is an heavenly Gift.

True Virtue is the only Nobility, Learned Books are Scholastick Weapons, A diligent Boy is a rare Spectacle.

Honey is sweet, Gall is bitter, Vinegar is sour, Horses are generous, Tigers are furious, Foxes are cunning.

Marble is smooth, I am hard, Jet is black, They are white, Stones are hard, Thou art soft, A Stag is swift, He is slow, An Elephant is docile, Ye are stupid, An Ant is provident, We are sluggish.

The pleasant Spring is delightful, An Hot Summer is troublesome, The sickly Autumn is hurtful, The icy Winter is unpleasant, Dog-days are torrid and sickly, Sweet Fruits are unwholesome and pernicious.

If I had been a skilful Scholar and a good Man,
If we shall be happy Lovers.

The black Crow was white.

Be ye faithful and diligent Servants.

If I was a potent General.

If I can be a rich Tradesman.

Great Oaks have been Acorns.

Great Giants were little Infants.

Those Whelps will be huge Mastiffs.

A wild Colt may be a good Horse.

A rash Youth may be a discreet Man.

Diligent Servants will be careful Masters.

Rule VI.

THE latter of Two Verbs, if the sign (to) comes before it, or may be put before it, is the Infinitive Mood, (To be) is a sign of the Infinitive Mood Passive.

Fishes love to swim, A Dog loves to run, Worms love to creep, A Bird loves to fly, Horses love to trot or gallop.

Asses love to go or lie down,

A Boy

English Exercises.

- A Boy desires to play. Ye intend to work.
 A Glutton rejoices to feed. I chuse to fast.
 A Drunkard covets to drink. They seek to abstain.
 A Blockhead hates to learn. Ye cease to study.
 A Soldier prepares to fight. We thought to have stood.
 A Coward attempts to run away and hide himself.
 Ye attempted to have slain Men and buried them.
 Little Boys learn to swim. Unskillful Tailors did
 learn to sew. Skillful Carpenters know how to build
 and pull down. Ignorant Weavers will learn to know
 how to weave. My cockered Brothers have desired
 to go. Cupping Knaves endeavour to deceive and
 betray.
 If tender Parents desire to see their dear Children.
 A foolish Butcher knows not how to make hand-
 some Cloaths.
 A little Dog can hold a great Boar.
 Black Ravens will attempt to devour a stinking Car-
 cass.
 When furious Dogs attempt to tear harmless Sheep
 and Lambs.
 Furious Persecutors have sought to root out blessed
 Piety.
 Opportunity ought to be improved.
 Boys love to be commended and rewarded.
 Boasters thought to have been extolled.
 Misery ought to be avoided.
 Gay Virgins thought to have been courted and mar-
 ried.
 Old dogs teach young Whelps to lick up fat Pot-
 tage and sweet Milk.
 Old Thieves teach Young Thieves to rob rich Hou-
 ses.
 Great Hens teach little Chickens to scrape every
 Daub.
 Ugly Witches are said to become black Cats.
 The common People believe ugly Witches to become
 black Cats.

Rule

Grammatical.

Rule VII.

When two Substantives come together, with (of) between them, the latter shall be the Genitive Case.

The Sight of a Fair Picture delights.

The Smell of a stinking Dunghill offends.

The Pledge of dear Love pleases.

The Face of things is changed.

The Colour of Green Fields will delight and please.

The Labour of the industrious Bee ought to be praised.

The Fear of the Lord is the beginning of Wisdom and Happiness.

The Loquacity of Fools is the Abomination of the Prudent.

The Modesty of a fair Maid is the true Ornament of her Mind.

The Love of excellent Learning is the Ornament of a pretty Boy.

The Loss of great Treasures may be repaired.

The Loss of precious Time cannot be redeemed.

The Cares of this World have blinded the Minds of Men.

The deceitfulness of Riches did ensnare the thoughts of Sinners.

The Soul of a Pious Man will abhor the base Love of costly Pleasures and Lusts.

If the just Judgments of God would always seize on wretched Sinners, Men would not dare to commit so great Villanies.

The rashness of Drunkards has betrayed the secrets of their Minds.

When the Vices of a depraved Age shall have drawn down the just Judgments of a Righteous Deity.

The Report of the great Portion of an unmarried Virgin is oftentimes the Sound of a great Lie.

Base Sloth is the Parent of Contempt and Poverty.

Sometimes (of) is left out, and the latter Substantive is put former, ending in (s).

The

English Exercises.

The Nation's Peace, or the Peace of the Nation.

The Church's Power, or the Power of the Church.

A Lord's Dignity, or the Dignity of a Lord.

A Woman's Modesty, or the Modesty of a Woman.

A Man's Wisdom, or the Wisdom of a Man.

A professed Friend may be a Man's Enemy.

The Father's Prodigality will be the Son's shame and beggary. Fly great Ladies sinful Embraces.

The World's contempt is the Mind's content.

The stout Soldier's Sword has been the proud Enemy's Ruin.

The Soul's loss is the loss of Losses.

The Fool's Tongue may be his Neck's Halter.

The Wall's of the City are the defence of the Inhabitants, and encrease the courage of its Defenders: And the Defender's courage is another Wall of the City.

Death is the common Fate of all Men, and young and old shall feel the sharpness of his Darts.

The rich Favourite of Fortune shall have many Companions, and is the subject of Flatterers' praise: But every one will despise the poor Man, when every Blockhead shall call the golden Ass wise and learned.

Rule VIII.

The *For* (signifying the Use of any one) are signs that the Noun next following shall be the Dative Case.

Corn grows *for* Man. Grass grows *for* Cattle.

Hay is mowed *for* Horses. A Goose is carved *for* the Guests.

Sense abounds *to* thee. A Shoe is fitted *to* the Foot.

Magistrates provide Prisons *for* obstinate Malefactors.

A Rod is prepared *for* the Back of a Fool.

Scriveners buy Lands *for* wealthy Citizens.

A Hat is fitted *to* a Man's Head.

Filthy Gluttons prepare delicate Dainties *for* their ungodly Bellies.

A Glove

A Glove is fitted to a Boy's hand. Men do accommodate God's Commands to their Lusts.

The Fire separates Oyl for Chymists.

An Hair-lace is platted for a Girl's head.

Virtue affords true comfort to her Votarica.

Base Vice offers Happiness to Fools.

Human Blood is sacrificed to hellish Malice.

Some Verbs govern a Dative Case of the word next following without the sign (to) and then the word following that must be the Accusative. Of which, such as are of more common use are these that follow. To promise. To pay. To give. To sell. To lend. To offer. To bring. To buy. To procure. To provide. &c.

My Father promised me great Rewards; or, My Father promised great Rewards to me.

The Debtor pays the Creditor great Sums of Money.

Or, the Debtor pays great Sums of Money to the Creditor.

The Stranger told me great Wonders. Or, the Stranger told great Wonders to me.

The King promised my Brother his Pardon. My Mother sent me great Tokens of her Love and care.

My Father's Man brought me Bread and Cheese.

My good Uncle will give me many good Books and learned Manuscripts.

My dear Cousin offered me a Kiss.

My little Brother sent me his Gloves and his Handkerchief.

My Master forgave me my Faults.

My Father provided me a good School.

Thy Friend procured thee a good Horse.

My Uncle has promised my Brother all his Farms.

God forgives penitent Sinners their great Offences.

If ye will lend my Father's Servant your Boots and Spurs.

When they had offered Caesar a Crown and a Scepter, he refused them.

When we shall have bought Cloaths for the Governor of the City.

If ye have given the Treasurer your Money, ye have done well.

If the stedfast hope of Eternal Life can bring comfort to dejected minds.

Our

Our Man brought my Uncle's Horses Hay and Straw, for they were almost starved.

My dear Eldest Brother bought my Sister new Gloves.

Pay my Master forty Pounds.

If you will send me a Pen-knife. I will give thee Thanks.

When you shall have given my Brother the Grammars, I will send you the new Bibles.

The blessed Redeemer hath prevailed to procure Pardon for miserable Sinners.

The Justice of God doth delight to prepare the Fire of Hell for impenitent Sinners.

God's Love doth delight to prepare Heaven's happiness for true Believers.

Thy Lands are preserved for thine Heir.

Thou hast told thy Father many Lies.

I can tell you, that my Father will give me Money, when he shall see me bring him Comfort, to apply my Will to Learning, and prepare my Mind for the Paths of Virtue. And the Paths of Virtue are at first rugged, afterwards pleasant.

Rule IX.

[WITH] or **[by]** (*signifying an Instrument*) are signs that the Noun following must be the Ablative Case.

The Mind is distracted with Cares and Fears.

The Stomach is fed with Meats.

The Body is broken with Labours.

Men overcome difficulty with pains.

Soldiers overcome dangers with Daring and Fortitude.

Citizens overcome Poverty with Riches.

Lions tear Beasts by strength.

Foxes seize Geese by cunning.

Men conquer Armies by Courage.

Nature is polish'd by Art.

Art is consummated by Practice.

Practice

Practice is facilitated by Diligence.

I struck my Brother with my Fist and a Stone.

Thou kick'st thy Sister with thy Foot.

The Master smote the Servant with his Stick.

Alexander cut the Gordian Knot with his Sword.

The Boy cut the Stick with a blunt Knife.

Thou shavest thy Father's Beard with a sharp Razor.

If the Virtue of Mankind had known how to overcome Afflictions with Patience.

When the Man's Throat was cut with a sharp Razor.

The Victory was adjudg'd to the Foe by the Sword.

The Fate of Nations is known to be governed by Divine Providence.

Reapers reap Corn for the careful Farmers with sharp Sickles.

Mowers mow the Hay for the laborious Husbandman with crooked Siches.

The Mason's Servants build the Walls of an House for a rich Nobleman with Lime and Stones.

If thou wilt lend me my Paper, I will bring thee thy Book, and I will trim thy Book with my Penknife.

If you will buy me four good Horses, I will lend you a sum of Money, and will give you a Saddle and Bridle, and will furnish you with new Boots.

We have commanded thee to build our Uncle's Ships with the strongest Boards.

You plow'd your Ground with my Father's Ploughs, and you promis'd him a great Sheep, but you paid him a little Lamb.

When we feel our Flesh to be burn'd with scorching Fire, we shall not stand.

I will tell my Mother this great Rumour, that her Lover has offered my Sister an hundred pieces of Gold, and has promis'd to adorn her with precious Jewels.

If you sha'l have heard a famous City to be taken by the Valour of the Soldiers, and the Industry and Conquest of their General.

My Brother's Man began to pluck Roses for my Sister with his dirty Hands. He is a Sloven.

My

My Mother's Maid was sient to carve the Goose for the Servants with my Father's Knife, for she is a bold Girl,

The General of the Army took care to provide Cloaths for his Soldiers, with great Industry, and that is a careful General.

Cruel Tyrants will rejoyce to prepare Punishments for innocent Subjects, by force or by fraud; for cruel Tyrants are devouring Wolves.

Rule X.

THESE following Prepositions govern an Accusative Case.

Ad to. Adversus sum against. Ante before. Apud at. Circa about. Circiter about. Circum about. Cis, citra, on this side. Contra against. Erga towards. Extra without. Infra beneath. Inter between. Intra within. Juxta nigh to. Ob for. Penes in the Power. Per by. Pone behind. Post after. Præter besides. Prope nigh. Propter for. Secundum according to. Supra above.

Trans beyond. Versus towards. Ultra beyond.

Though (to) be generally the sign of the Dative, yet after Verbs of motion, of exhorting, provoking, calling, inclining, &c. 'tis made by (ad) with an Accusative Case.

I have walk'd to the City. I will run to the Market. Let us go to the Banks of the River. We will exhort thee to Virtue. He inclines his mind to his Study.

Thou shalt invite thy Master to Supper. Call ye your School-fellows to play. Kingdoms provoke Kingdoms to War.

A Scholar strives against a Scholar. An Orator strives against an Orator. A Poet strives against a Poet. A Piper strives against a Piper.

The Captain goes before his Soldiers.

Boys abide at the School. I met my Brother at the Market. The Serjeants go before the Mayor. The Passenger is at the Ship. The Heifer wanders about the Fields. Soldiers encamp about the City,

Note,

English Exercises.

15

Note, Circiter about, always refers to Time, and never to Place.

Darkness arose about the sixth Hour, My Father died about the first day of the week. He lived with my Uncle about six weeks.

The Cattle are on this side of the River. Thou shalt not swim against the stream. Charity is exercised towards our Neighbours. The Mare feeds on this side of the Brook. Let us not fight against two Soldiers. Piety is exercised towards God.

My Friend lives without the old City. The Woman's crooked Nole appears beneath her rugged Forehead.

The pretty Boys sit between the pretty Girls.

The Digger sleeps without the broad Ditch.

The Belly hangs beneath the Breast. He played between both Houses.

Note, Inter frequently signifies among.

Thy Sister is fair among Women.

The Eagle is King among Birds. The Whale is King among Fishes. The Lion is King among Beasts.

The Mountain is within the Hundredth Stone.

I observed my Sister to play nigh to the yellow Bank.

Rewards are assigned by the Master to the Scholar for diligence.

The Prey is within my Nets. They have pitched their Tents nigh the City Walls. My Brother was punished by my Father for his Sawciness and Pride.

My Friend is in the power of his Adversary.

He came to us by the Market place.

The Dog comes behind his Master.

Thou art in the power of the King.

The Stag did run through the Vallies.

The Servants walk to the Church behind their Master and Mistress.

After the setting of the Sun the Stars arise.

They Boy had Quills besides an Ink-horn. We will sit hard by the River. The Sun appears after Storms.

When the Knight kept Hawks besides Dogs.

Let us play hard by the Dunghill.

Children

Children eat Lice for the Jaundice. Kings are honoured according to their dignity. The Birds fly above the Clouds. Physicians do order Men to drink Milk and Brimstone for the Itch. The matter happened according to our wish.

The Prodigies appear above the City.

The Master owes the Servant Money for Service.

Our Enemies fled beyond the Seas. We walked beyond the Mountains.

The Cattle run beyond the River.

The Birds fled beyond the Fields.

Note, Versus is put after the Word it governs.

Clients go toward their Patron.

The Dogs run towards the Hills.

The Men hasten towards the City.

These following Prepositions govern an Ablative

A, before a word beginning with a Consonant. } from

Ab, before a word beginning with a Vowel. }

Absque without, Coram before or in presence, Cum with. De of or concerning. E ex of, or out of. Pro before or in comparison. Pro for, or instead of. Sine without. Tenui up to.

Drunkards go from an Ale-house to an Ale house.

A Maid without Modesty, is as a furious Mare without a Bridle.

Guests proceed from an Egg to an Apple.

We see a Boy without Government, to be as a mad Mastiff without a Chain.

My Friend pleaded my Cause before that Judge.

[With] when it notes Company, or signifies [together with] is made by cum, otherwise it is left out, and only a sign of the Ablative Case.

I went with my Brother to the Green Fields, and there I beat him with a Rod.

That nimble Woman was seen to dance before the King.

I fought with mine Enemies with great Stones, and then rejoiced with my Companions.

That wanton Boy has discovered his Impudence before me, and I will prepare Rods for his Back.

The

English Exercises.

17

The Water rushes through the Street with much Mud.

I heard good News of (or concerning) my Brother.

The Cook-maid snatch'd the Cheese with her Hand out of the Jaws of the great Dog.

The Seaman doth discourse of the Sea.

I heard that Rumour of you.

The Boy brings thee shame, and is prailed before thee.

Men did admire my Father before my Uncle; for my Father provided meat for the poor.

Thou shalt be condemned out of thine own mouth.

I will grind for thee. A Purse without Money is a miserable Companion.

Christ was the Saviour of Men, and died for wretched Sinners.

A Scabbard without a Sword, is the Instrument of a Coward.

Note, That Tenuis is put after the word it governs; and put the Word, if plural, in the Genitive Case.

The Water covered him up to the Eyes.

The Brook was up to his Knees.

The River was up to his Ears.

Prepositions governing two Cases are these that follow.

1. **I**N and sub, after Verbs of Motion, govern the Accusative, (and then in signifies into) otherwise they govern an Ablative.

2. Subter under, indifferently either Accusative or Ablative.

3. Super upon, Accusative or Ablative: Super about, Ablative only.

4. Clam unknown to, now generally an Ablative, formerly an Accusative, as also Clanculum.

The Boy jumped under the Waters, to gather Pebble-stones for his Play-fellows. He cast his Book into the Fire,

The Girl gathereth Herbs under the Hedge, and brought her Mother those Herbs and fine Flowers,

The

The Man in that House offered me *Pears* and *Plums*.
My Uncle brought my Brother Money, and he ran away into the Woods.

I slept under a Fourm in the School, and my Mother sent me there my Dinner.

If I had stayed under the shades, I would have slept, and sleep would have given me Rest.

My Father lent my Uncle a great sum of money in the white Parlour.

My Brother came to me in the Field, and struck me with his Fist.

The Dog is under the Table. The Hare is under the Bush.

The Horse treads upon the Grass with his Feet.

The Father asks concerning his Son. My mother procured money for me unknown to my Father.

The Water lies upon the Earth, and the Air lies upon the Water.

The Wives of the Soldiers ask concerning their Husbands.

My Cousin is a naughty Boy, for he ran away from School unknown to my Father, and his Master; and he was seen to strike the Servant-maid with a great Stone, and to buy Keys for a Thief; and to take Money out of my Father's pocket.

Some Recapitulatory Exercises.

1. **A** Brave Soldier is the Kingdom's Glory, and resolves to purchase Honour: to himself by his Sword through bloody Rivers.

2. A skilful Shoemaker knows how to fit a Shoe to a Lady's foot with his hand and glove, without other Instruments; and a skilful Shoemaker is a great Artist.

3. The Grace of God is a Man's happiness, and abides without riches after losses, in great dangers, and is believed to afford true comfort to God's worshippers by its excellent Virtue.

4. Every sort of happiness abounds to the diligent Man; and Men have been observed to conquer difficult labours

labours by diligence, and to be praised for their Industry. Industry is a great Virtue.

5. If you will send me your Verses, I will lend you my Themes, and will endeavour to provide a Dictionary for you, and procure you other Books. Learning is the Ornament of a Man's Life, and is acquired by Labour and Study.

6. The Spring is a pleasant time, for then we see Nature to be renewed by the cherishing beams of the Sun; and then we see the Trees to sprout, and the Gardens to bring forth Flowers for the laborious Bee.

7. I struck my Sister with a Stick, and was forced to fly into the Woods, where I observed Corn to grow for the Husbandman, and green Grass for the Cattle. The Fruits of the Fields are God's Gifts. But when I had tarried there a while, I returned to my Parents, and submitted my self to their mercy, and they forgave me my Offence.

† 8. When my dear mother, (*not*) unknown to my Father, shall send me Money, I will pay my Creditors their Debts, and will provide a Supper for my Friends in my Chamber, (*not*) without the consent of my Brother, or my Master's leave, and will give my Friends Gifts with my own Hands.

9. A valiant General is a strong Rock, without fear or baseness, and resolves to fight against his Enemies, and procure a firm and stable Peace for his King and Country by his victorious Sword, and always is known to grant his suppliant Enemies their Life, and never to offer his Friend any unkindness.

10. A Merchant-man sails to the remote Parts of the World, by the help of the Winds, through Waves and Dangers, in great Storms, besides Rocks and Quick-sands, among the *Barbarians*, far from his Children, and sends his Wife Gifts with his Friends in his Ship. When he hath obtained good Success, according to his wish, he rejoices to prepare Rewards for the laborious Seamen.

11. Courage and Conduct bring Men Victory. Victory gladdens the minds of the Soldiers. Stout Soldi-

ers rejoyce to subdue Nations by Arms, and War oftentimes is a necessary Evil: And when Men conquer they reap the fruits of their Pains. Crowns are formed for a Conquering General's Head.

12. Careful Parents lie in Bed without sleep or rest, and study to provide Arts for their Sons, and Portions for their Daughters. They give them Learning and Manners, and buy them necessary Books; and when their Children offend, they correct them with Stripes. The Care of Parents is the happiness of the Children.

Exercises fitted to LILY's Concords and Rules, together with Observations upon them.

I Concord.

Verbum Personale cohæret cum Nominativo Numero & Persona.

The Verb Personal agrees with his Nominative Case in Number and Person.

We mourn.

Ye had found.

I live.

They will fall.

Thou lovest.

The Clock strikes.

He doth learn.

The Master readeth, Boys shall attend, ye play.

The Preacher preacheth, ye do not hear.

Parents love, Children fear.

Scholars obey, Masters teach.

Truants are despised, Diligence is praised.

A Man fights. Men conquer.

A Fool laugh'd. The Fool was laugh'd at.

Nominativus primæ vel secundæ Personæ rarissime exprimitur nisi causâ discretionis, &c.

In Verbis quorum significatio ad homines tantum pertinet, &c.

Note, 1. Ego, tu, ille, nos, vos, illi, when the English of any of these is the Nominative Case to a Verb, the Latin

Latin must not be express'd, but understood, unless there be an Emphasis or Distinction in the word, e. g.

I love not thee, because thou beatest me.

I will punish him, because he played.

Thou art foolish, he is wise.

Note. 2, Sometimes there be two or more Nominative Cases before one Verb, which have the word (anc) between them (sometimes understood) and all belong to one Verb; and in such Case the Verb following must be of the Plural Number; and of such Person, as the more worthy Nominative Case. Now the Pronoun of the first Person is more worthy than the second or third; and the second more worthy than the third, (of which third Person are all Nominative Cases, Except ego, nos, tu, vos.)

My Brother and I will play. Thou and I did learn.

The Cloak, the Paper, and the Knife were found.

Thou and thy Father are observed.

Non semper vox casualis est Verbo Nominativus, &c.

Note. 3. Tho' a Substantive, Noun, or Pronoun, be usually the Nominative Case to a Verb, yet not always, but sometimes a Verb of the Infinitive Mood, and then the Adjective (if there be any after the Verb,) must be the Neuter Gender, if it have no Substantive to agree with it.

To lye is not lawful. To cheat is not safe.

To play is not profitable.

To neglect hurteth.

To rest strengtheneth, To jeer fretteth.

Aliquando, Oratio, &c. And sometimes a whole Sentence (which hath always an Infinitive Mood in it) e. g.

To sleep long is not wholesome.

To despise Admonitions destroyeth Boys.

To be vexed, because of Losses consumeth.

To teach others, teacheth the Teachers.

ers rejoyce to subdue Nations by Arms, and War oftentimes is a necessary Evil: And when Men conquer they reap the fruits of their Pains. Crowns are formed for a Conquering General's Head.

12. Careful Parents lie in Bed without sleep or rest, and study to provide Arts for their Sons, and Portions for their Daughters. They give them Learning and Manners, and buy them necessary Books; and when their Children offend, they correct them with Stripes. The Care of Parents is the happiness of the Children.

Exercises fitted to LI LY's Concordes and Rules, together with Observations upon them.

I Concord.

Verbum Personale cohæret cum Nominativo Numero & Persona.

The Verb Personal agrees with his Nominative Case in Number and Person.

We mourn.

Ye had sound.

I live.

They will fall.

Thou lovest.

The Clock strikes.

He doth learn.

The Master readeth, Boys shall attend, ye play.

The Preacher preacheth, ye do not hear.

Parents love, Children fear.

Scholars obey, Masters teach.

Truants are despised, Diligence is praised.

A Man fights. Men conquer.

A Fool laugh'd. The Fool was laugh'd at.

Nominativus primæ vel secundæ Personæ rarissime exprimitur nisi causâ discretionis, &c.

In Verbis quorum significatio ad homines tantum pertinet, &c.

Note, 1. Ego, tu, ille, nos, vos, illi, when the English of any of these is the Nominative Case to a Verb, the Latin

Latin must not be express'd, but understood, unless there be an Emphasis or Distinction in the word, e. g.

I love not thee, because thou beatest me.

I will punish him, because he played.

Thou art foolish, he is wise.

Note. 2, Sometimes there be two or more Nominative Cases before one Verb, which have the word (and) between them (sometimes understood) and all belong to one Verb; and in such Case the Verb following must be of the Plural Number; and of such Person, as the more worthy Nominative Case. Now the Pronoun of the first Person is more worthy than the second or third; and the second more worthy than the third, (of which third Persons are all Nominative Cases, Except ego, nos, tu, vos.)

My Brother and I will play. Thou and I did learn.

The Cloak, the Paper, and the Knife were found.

Thou and thy Father are observed.

Non semper vox casualis est Verbo Nominativus, &c.

Note. 3. Tho' a Substantive, Noun, or Pronoun, be usually the Nominative Case to a Verb, yet not always, but sometimes a Verb of the Infinitive Mood, and then the Adjective (if there be any after the Verb,) must be the Neuter Gender, if it have no Substantive to agree with it.

To lye is not lawful. To cheat is not safe.

To play is not profitable.

To neglect hurterh.

To rest strengtheneth, To jeer fretteth.

Aliquando, Oratio, &c. And sometimes a whole sentence (which hath always an Infinitive Mood in it) e. g.

To sleep long is not wholesome.

To despise Admonitions destroyeth Boys.

To be vexed, because of Losses consumeth.

To teach others, teacheth the Teachers.

II. Concord.

Adjectivum cum Substantivo genere, numero, & casu concordat.

Every Adjective must be of the same Case, Gender, and Number with the Substantive to which it belongs, which answers to who? or what?

A diligent Master instructeth attentive Scholars.

A godly Son rejoyceth an happy Father,

A needy Man findeth few Friends.

A small Family requireth little Preparation.

A good Exercise deserveth great Praise,

Rash Counsel hindreth great Gain.

Ad eundem modum Participia, &c.

A Pronoun or Participle must agree with the Substantive, as if it were an Adjective, e. g.

My good Master correcteth his own Son.

Thy torn Book hath not my Lesson.

Our Form fighting, lost the promised Reward.

Your Man-Servant running, threw down my Brother standing.

A fighting Cock fears not his crowing Enemy.

A neighing Horse despiseth the Darts flying.

A raging multitude breaketh settled Peace.

Note, 2. Sometimes in a Sentence there is an Adjective, which hath no Substantive to agree with, and which hath this sign [the] before it, as if it self were a Substantive. In such Case that Adjective must be always the Masculine Gender, (because the word Man or Men is always understood) if it stand before a Verb, it must be the Nominative Case, if after a Verb, the Accusative; and for its Number, it is for the most part such as the Verb, which is either cometh before or after, e. g.

The Industrious are praised, but the Slothful are Punished.

The Righteous findeth Peace, but the Wicked shall feel Torment.

The

The Covetous despiseth the Poor, but the Liberal cheriseth him.

The wise seeketh greater Wisdom, but the Fool despiseth Understanding.

The Merciful and Kind shall find Mercy, but the Cruel shall be Recompensed.

Note, 3. Sometimes the Word [thing] or [thing:] comes after an Adjective, and is the Substantive to it; but in such Case you must rather omit making any Latin for thing, and only put the Adjectives into the Neuter Gender, and make such Case and Number; as res should have been, if it had been exprest; e. g.

It is a pleasant thing to see the Sun.

It is a more pleasant thing to see God.

It is a most Cruel thing to kill Infants.

To exercise Clemency, is a most generous thing.

To play little, to sleep little, to learn much, to rise early, are very Excellent Things.

To despise the Wicked, and to love the Good, are things Commendable.

Note, 4. Sometimes two or three Substantives with [and] between them, have but one Adjective, which hath relation to them all; in such Case the Adjective must be the Plural Number, and in Gender must agree with that which is of the most Worthy; the Masculine is more worthy than the Feminine or Neuter; and the Feminine more worthy than the Neuter; except in things which have no Life, and there the Neuter is most worthy, e. g.

My Father and Mother are Pious.

My Brother and Sister are Idle.

Thy Paper and thy Pen-knife are bad.

My Exercise and my Lesson are profitable.

Our Man-Servant, and Maid-Servant, and I, are Good; and shall have Rewards.

Thou, thy Master, and thy Mistress, have been kind, and merit my greatest Thanks.

III Concord.

Relativum cum Antecedente concordat Genere, Numero, & Persona.

The Relative [Qui] agreeth with his Antecedent in Gender, Number, and Person. e. g.

1. The good Boy, which.
2. The honest Nurle, which.

Quoties nullius Nominativus interseritur inter Relativum & verbum, &c.

1. *The Relative must not agree with the Antecedent in Case, but must be the Nominative Case to a Verb, if it stand immediately before a Verb, and no other Noun or Pronoun between it and the Verb, be the Nominative Case to it, e. g.*

That Woman is loved, which [Woman] hath a fair Face.

That Girl is lovely, which [Girl] brought me my Knife.

The Servant is trusty, which [Servant] brought me my Breakfast.

That Hat begins to be torn, which [Hat] covers my Brother's Head.

That Man is a Butcher, which [Man] struck my Father with a Stone.

That Preacher is honoured, which [Preacher] knows how to prepare Divine Comforts for the Soul.

I love that School-fellow, which [School fellow] lent me Books.

I who found your Book.

The Master is honoured, which taketh Pains.

Thou art condemned, who despisest thy Mother.

He had greatest Praise, that said the longest part.

The godly Father that instructeth his wicked Son, delivereth himself.

The rebellious Scholar that despiseth his Master, vexeth his Master, but he destroyeth himself.

The Wicked that fear not God, will blame their own folly hereafter. The

The Rewards which are promised shall be given, if the Works that are required be done.

At si Nominativus Relativo & Verbo interponatur, &c.

2. But if between the Relative and the Verb, there stand a Noun or Pronoun Substantive, which answers to the Question Who? or What? made by the Verb, then the Relative must be either,

1. Such Case as the Verb requireth after him, which is in the same Sentence with the Relative, (which Sentence ought in writing proper English, to be distinguish'd by a Comma before and after it) if it will answer the Question Whom or What? made by the Verb, e. g.

1. The Boy will die, *that* thou hast beaten.

2. The Horse was very good *that* my Father sold.

3. The Comedy which we acted, was pleasant.

4. The Boy whom Learning delighteth, will win Love, and shall be honoured.

5. The diligent Master whom the Boys observe, maketh his Scholars learned; but he, whom his own Scholars despise, laboureth in vain.

6. That foul Vice, which Men embrace most greedily, is most hurtful.

2. Or if any other Word stand between it and the Verb besides the Nominative Case to the Verb, or stand before it and the Verb which requires a Case, then the Relative doth not follow the Verb, but is to be put in such Case as that other Word governs, e. g.

1. The House, *whose* Foundation is not strong, will fall when the Wind bloweth.

2. The praise for which thou strivest, shall not be given, because thou dost not exercise thy utmost strength.

If [whose] be the English of the Relative, the Relative must be the Genitive Case, e. g.

1. The Man, *whose* Fame is lost, is miserable.

2. The Boys, *whose* Lesson is hardest, apply the greater Industry.

If a Preposition come before the Relative, the Relative is governed of that, e. g.

The Mark to which the Horse runs, endeth the Horse's Labour.

In other Cases, it hath commonly some sign before it, as [off] [to] [than] &c. and must be rendered according to other Rules.

Note *Two or Three Antecedents Singular, will have a Relative Plural, which agrees with the more worthy Person and Gender.*

1. My Brother and I, who came, were admitted.
2. The Master and Mistress, which take Care of the Servants, are honoured.
3. I have found the Paper, the Pen-knife, and the Rule, which had been lost.
4. He and I, who are good Boys.
5. My Father, my Sister, and You and I, who are ready will go.
6. Thou and thy Father, who study Temperance, will live long.
7. The wicked Man, and the bloody Woman, which wounded my Mother, fled; but my Uncle and Aunt, that loved her very well, will revenge her Death, tho' my Father is Dead.
8. Thou and I, who have spoiled the Paper and Ink, that we bought, have provoked our Master, who loveth thrifty Boys that keep all things carefully, and spoil nothing.
9. Thou and he neglected those Precepts, and Admonitions, which have been repeated so often.

Interdum etiam Oratio ponitur pro Antecedente.

3. Sometimes one or two Sentences going before, answer the Question Who? or What? and then the Relative following them, must always be of the Neuter Gender, and if there be one Sentence for an Antecedent, the Singular Number, if two or more, the Plural, and always in either Case the third Person, e. g.

1. Thou Truankest much, and art very Idle, which are most pernicious Things.

2. I have made my Exercise, and Construed every Sentence afterward, which will please.

3. I have vexed my Father, I have provoked my Master, which trouble me very much.

4. I

4. I writ, thou makest thy Exercise, which are different Works.

Note, Sometimes a Pronoun Primitive, not express'd, but understood in a Possessive, going before the Relative, is the Antecedent to the Relative; and may (if there be occasion) have an Adjective to agree with it, as if it were express'd, e. g.

1. I hate thy Manners, who dost not reverence Superiors.

2. I found thy Book, who art a careless Boy.

3. I had thy Honour, who neglectest thy Exercise.

4. God abhorreth thy Hypocrisy, who hearest Sermons, but dost not regard them.

5. I excused thy fault, whom thy Play-fellows accused.

6. Thou and I will visit our Country-house, who live pleasantly, near a River.

Note, The Antecedent is sometimes in good Authors, repeated after the Relative; as, *Diem scito esse nullum, quo die non dico pro reo. Cicero.* There is no Day, in which Day I plead not for some arraigned Person.

Interrogatives and Indefinites follow the Rule of the Relative; that is, if a Nominative Case come between them and the Verb, they must be the Accusative Case; if there be no Nominative between, they must be the Nominative Case to the Verb, e. g.

1. What troubleth thy mind? My Friend! What Grief hast thou felt? What hast thou done?

2. Whether of the two I shall cut, I know not.

Constructions of Nouns Substantive.

Reg. 1. **Q**UAM duo Substantiva diversæ significati-
onis, &c.

Rule 1. If two Substantives stand together in English, with the Particle [of] betwixt them, the latter of the two must be the Genitive Case, e. g.

1. The valiant Son of Philip covered the Dominion of the whole World.

1. The fear of God, contempt of the World, and stedfast hope of Eternal Life, make quietness of mind, which is the great happiness of Man; which wise Men greatly desire.

3. The sound of the Clock calleth Boys to School.

4. The Noise of the Trumpet stirreth up the Warlike and generous Horse, which knoweth the sign of the Battle.

Proinde hic Gen. in Adject. Possess. &c.

The former Substantive sometimes is render'd by an Adjective Possessive derived from it, and must then agree with the latter in Case, Gender, and Number.

You discourse of Sea-affairs.

We gathered Mountain-Fruits.

I boiled Garden-Herbs.

I flung away the Dunghil-Weeds.

My Brother's House, My Father's Garden.

Note, When two Substantives in English come together, without so much as [the] between them, only the sign [the] before the first of them, the latter must always be made the Genitive Case, e. g.

The Ditcher cleanseth the Town-ditch.

The Boy fell into the Tower-ditch.

The Slave leaped over the City-walls, and escaped.

The Carpenter built my Garrison walls.

This Cannon broke down the Castle-walls.

The Boys love the School-chimney, when their Limbs are cold; but in Summer-time they chuse the Fields.

Let some body go up, and open the Chamber-door.

Reg. 2. Laus & Vituperium rei, &c.

Rule 2. [Of] between two Substantives (and after the Verb Sum) whereof the latter betokens the quality or property of the former, to its praise or dispraise, shews that the latter Substantive before which it stands, must be put into the Ablative Case, e. g.

I love a Boy of an excellent Wit.

The Servant of a stubborn Spirit, that will not observe his Master's Command, is beaten.

Our Nation is happy, that hath a Prince of great

The

The Master hath e^{ie} the Work, that teacheth Boys of flexible minds, and ingenious Dispositions.

The Scholar that refuseth to regard the Master's Words, is of a *perverse Mind*.

The Boy that plays when others learn, and learns when others play, is of a *base Disposition*.

The deceitful Man, that privily upbraideth his Friends, is of *dishonest manners*.

Reg. 3. Opus & usus Ablativum Exigunt.

Rule 3. [Of] *After-Need*, is a sign of the *Ablative Case*.

1. Altho' I have twice learned the whole Grammar, yet I have *need* of *daily Reading*.

2. Thou art ignorant, and hast *need* of *Instruction*; but thou dost not regard, therefore also thou hast *need* of the *Rod*.

3. The Limb which refuseth the benefit of softer Ointments, hath *need* of sharper Remedies.

4. He that teacheth Boys, hath *need* of *Patience* and *Diligence*, for all Boys are not of docile Wits.

Reg. 4. Est etiam ubi in dativum vertitur.

Sometimes the sign (to) stands between two Substantives, and then the latter may be rendered by the *Dative Case*, or (to) may be changed into (of) and the latter made by the *Genitive Case*, e. g.

1. A good Prince is a *Father to* his Country.

2. Loyal Subjects are the strongest wall *to* Royalty.

3. God is a *Friend to* those that love him; he is a *Father to* the Righteous that fear him.

Reg. 5. Excipiuntur quæ in eodem casu, &c.

Two Substantives coming together without (of) between them, are both put in the same Case, by *Apposition*.

1. *Rashness*, the *Picture* of a Fool, betrays a *Womanish mind*.

2. *Sloth*, the *Enemy* of Men, usually brings forth *Theft*.

3. *Envy*, the *wrack* of the Soul, brings forth *murder*, the *destruction* of the Body.

4. *Palenets* of the Face, the *token* of the bitterest *Anger*, sheweth thirst after *Revenge*; *pale Rage* is most dreadful.

Note,

Note, From Substantives Masculine in (tor) come Feminines in (trix) (or may for the most part be made from absence) from those which end in (us) come Feminines in (a) which Feminines must be used, and not the Masculines, when there went before a Substantive of the Feminine Gender, to which the latter hath Relation, or with which the latter is the same; and usually the Verb (i.) commonly stands between such Substantives, e. g.

1. Death, the Enemy of Nature is a Friend to good Men, whom it leadeth into Eternal Glory.

2. Courage for the most part, is a Conqueror.

3. Rest is the Repairer of Strength, a Relresher of the vital Spirits.

4. Unwearied diligence oftentimes is an helper of a weak Wit. Art, and Study mend Nature's defects,

Reg. 6. Adjectivum in Neutro genere, &c.

When Boys meet with a Substantive, having before it immediately an Adjective (which intimates the quality of the Substantive) as much, little, more, less, so much, how much, and such like, such a Substantive must be the Genitive Case, and the Adjective put in the Neuter Gender, and taken for a Substantive.

1. Much labour brings more gains.

2. How much I wear, so much Sweetness.

3. He that hath a good Stomach, doth not desire much Sauce: A Man of a weak Stomach, eats little Meat.

4. A small Shop sometimes bringeth much Profit.

Note, Adjectives when their signification belongs to Men, are often us'd in the Masculine Gender, without the Word Man or Men, express'd in the Latin, and such Adjectives may have another Adjective to agree with them.

1. Honest Men do not violate their promises.

2. A good Man, that imiteth the Example of Christ, loveth those that hate him,

3. Bloody and deceitful Men dig their own Graves,

4. A wise Man hateth him, that admires his own Folly, which others laugh at.

Note.

Note, Sometimes two Adjectives, of contrary signification one to another, belonging both to one Substantive, but the Substantive is not twice repeated in the English; nor must be express'd in Latin, but understood, and the latter Adjective must agree with the Substantive, as the former doth.

1. Bigger Boys strive to keep under the less, i. e. the less Boys.

A smaller Army often conquereth a greater.

Note, And sometimes (one) supplieth the place of the Substantive after the latter Adjective, which (one) must have no Latin for it; only do with the Adjective, as if it were alone, e. g.

1. A clean Book excelleth a dirty one.

2. A small Horse excelleth sometimes a bigger one.

Construction of Adjectives.

Adjectives governing a Genitive.

Reg. 1. **A** Djectiva quæ desiderium, notitiam, &c.
Rule 1. The sign (of) after Adjectives, betokening desire, knowledge, remembrance, ignorance, forgetting, care, fear, guilt, or any Passion of the Mind, requires the Substantive, (Noun or Pronoun) following, to be in the Genitive Case, e. g.

1. Those that are desirous of Honour, are studious of Learning, and of good manners.

2. He that is mindful of the Master's Commands, is not fearful of punishment.

3. I will be mindful of thee, till I be forgetful of my self.

4. Thou and I are guilty of the same Crime, but we have a mild Master that often forgives.

5. The richest Man, careless of his Affairs, is reduc'd to Poverty.

6. I am clear of the Crime that thou mentionest.

Reg. 2. Adjectiva Verbalia in ex, &c.

Adjectives

Adjectives ending in (ax) derived of Verbs, and having (of) or (in) after them, require the Noun following to be put in the Genitive Case.

1. He that is bold of Heart, frighten his Enemy, and escapeth Danger: but the cowardly Man is slain.

2. Most Men are sagacious in their own Profit: but who endeavours his Neighbour's good?

3. Fools are tenacious of their own Intentions, they hear not the Reason of the Wise, they are not capable of Admonition.

Reg. 3. Nomina Partitiva, aut Partitivè posita, Interrogativa quædam, & certa numeralia, &c.

Reg. 4. Quibus addi possunt Comparativa & Superlativa, &c.

The Particles (of) or (among) after Adjectives, which are call'd Partitives, betokening part or some one of more after Interrogatives: such as ask a Question as (which) (whether) After Nouns of Number (one, two, three; first, second, third, after Adjectives of the Comparative or Superlative degree, after all these (of) or (among) require the Substantive next following them, to be put in the Genitive Case; with which Genitive Case such Adjectives governing, must agree in Gender, &c.

1. Thou hast chosen two Companions, one of which is a Fool, the other of them is Idle, and they will make thee incapable of Study, if thou imitate them.

2. It is a difficult thing, whether of the two Parts shall I take?

3. He, who is the most diligent among the Scholars, shall be the most excellent of them all.

4. Both thy Brother and thou are Valiant: but thou art more Courageous of the two.

5. None of the Heathenish Gods delivered his Worshipers.

6. Pylades and Orestes cherish'd a mutual Love, none knows whether was the more Faithful of the two. Thou art my Pylades, the most trusty of all my Friends.

Exc. 1. In alio tamen sensu Ablat. exigunt cum Præpositione. In alio vero sensu Dat.

If a Noun of Number (an ordinal, first, second, third, or Adverbs derived of them) have the sign (to) after it, the Noun following that sign must be the Dative Case, if the Particle (after) it must be the Ablative, with a or ab.

1. Thou who art second to none in learning, yet fittest fourth after my Brother, which I greatly wonder at: I am first after thee.

2. I love my Master best, next after God, who requireth my whole Heart.

Exc. 2. Usurpantur autem & cum, &c.

Sometimes (of) or among, after Nouns Partitives, &c. is render'd by e, ex, with an Ablative, inter, ante with an Accusative.

Reg. 3. Interrogativum & ejus Redditivum, &c.

Rule 5. The Question and the Answer must be made by the same Case of a Noun, Pronoun, or Participle, and the same Tense of a Verb that the Question is asked by.

e. g.

1. Q. Who was it that went out?

A. My Sister.

2. Q. Whose Book hast thou?

A. My Cousin's.

3. Q. What have you lost?

A. My Inkhorn.

4. Q. What are Covetous Men desirous of?

A. Morey.

5. Q. Of whom am I mindful?

A. Your self.

6. Q. What did you in the School?

A. Learn my Lesson, heard my Master's

Instructions.

7. Q. What wilt thou do in this matter?

A. Vindicate my Father's honour.

Exc. Fallit hinc Regula, &c.

Sometimes the Word (whose) may be render'd in Latin by cujus, ja, jum, and in such Case that Adjective must agree with the Substantive that stands with it in the

the Question, and the Substantive which is the Answer to it, must be the Genitive Case, e. g.

Q. Whose Garment is this?

A. My Father's.

Exc. 2. Aut per dictionem variz. &c.

When a Question is asked by a Word which both divers Constructions, i. e. when the Verb in the Question requires one Case of the Noun that stands within in the Question, and another of that which is in the Answer, then the Substantives must be each of them such as the Verb requires; not both the same Case.

Q. What fault doth my Father accuse me of?

Cujus Criminis accusat me Pater?

A. Of most abominable Things.

De turpissimis.

Exc. 3. Fallit denique cum per possessiva, &c.

When the Answer to a Question is the English of a Pronoun Possessive, meus tuus suus &c. It must not be made by the same Case with the Interrogative Word in the Question, but the same with a Noun Substantive therein, whatsoever it be, agreeing with this Case, Gender, and Number, e. g.

1. Q. Whose Inkborn hast thou?

A. My own.

2. Q. Whose Key is that?

A. Thine.

3. Q. Whose Paper do you take?

A. Our own.

In Interrogative Sentences, the Accusative Case which must follow the Verb, or any other Case that must be governed of it, usually stands before both the Verb, and its Nominative Case; the remembrance of which will be helpful in rendering any of the former Examples.

Note, 2. In Sentences where a Question is asked, if it be asked by a Verb only, and no Pronoun Interrogative in the Sentence, the Interrogative Conjunction (ne) must be added to the Verb: But if there be a Pronoun Interrogative, then (ne) must not be joined to the Verb, e. g.

Q. What have you done? A. Made out Exercises.

2. Q. Hast thou lost thine Honour?

17

A. I have lost it, but I will regain it.

But if there be in the Sentence (non,) (nunquam,) or almost any other Adverb, or if there be not an Adverb, any other Pronoun beside an Interrogative, (ne) must not be joined to the Verb, but to the Adverb or Pronoun, e. g.

1. Did not Alexander behave himself valiantly, who alone leaped into a City amongst his Enemies, when his own Soldiers were not with him;

2. Will thou never cease to thirst after Revenge, which dishonoureth a Christian?

A. Christ commandeth to love our Enemies; And shall I his Servant, despise my Master's Laws? I will hereafter obey.

3. Shall this Drunkard bewitch thee? Shall that Gameller entice thee?

And when (ne) is to be joined to the Verb, the Nominative Case must be always after the Verb, e. g.

1. Q. Was Cicero the most Eloquent of Orators?

2. Q. Did Virgil excel the other Latin Poets?

Adjectives governing a Dative Case.

Reg. 1. **A**djectiva quibus commodum aut incommodum, &c.

Adjectives denoting profit or disprofit, meetness or unmeetness, pleasure or displeasure, submitting, relation, due, friendship, hatred, resistance, difficulty, likeness or unlikeness, and nearness, if a Noun come after them, require it to be put in the Dative Case, e. g.

1. He that is guilty of Theft, and yet denies his Fault, is a Liar, and is too like the Devil.

2. Virtue is pleasant to the Righteous, it is profitable to all that love it. How foolish are they that will not traverse pleasant Paths.

3. Reverence is due to God, the King of all the World, Honour is due to Kings, because God hath commanded that we be obedient to them.

4. He is near Death that is very sick, yet thinks himself well.

5. A loud Noise is inconvenient for Learners, it is prejudicial to study; it is hard for one Boy to learn, whilst another that sits next him bawls. A silent School is very helpful for Learning,

Exc. Quædam ex his quæ similitudinem significant, &c.

Par and similis have sometimes a Genitive Case of the Substantive coming after them; which yet is not to be imitated, nor equally regular with the Dative.

Natus, commodus, incommodus, &c.

Adjectives betokening profit, fitness, as aptus, commodus, also natus, habilis, promptus, opportunus, proclivis, assuetus, expositus, when any of these have a Noun after them, which signifies the purpose, end or thing, (to) or (for) which; they will rather have such a Noun to be put in the Accusative Case with (ad) tho' the same Adjectives, if a Noun or Pronoun follow, betokening a Person require a Dative.

1. I desire not to be near him, that is near to the top of Wickedness.

That Servant is not fit for me, that is unfit for labour; he is convenient for me, that hath Strength and Understanding, convenient for Work.

3. He that is forward to Vice, is exposed to the Devil's temptation; for that Enemy of Mankind is ready to Mischief, and rejoiceth when he findeth a Mind moveable to Wickedness. It is a lamentable thing that Men of excellent Wits are most prone to Wickedness.

Reg. 2. Huc referuntur Nomina ex Con, &c.

Rule 2. Nouns derived of others, beginning with (con) require a Dative Case of the Noun following them.

Many were Fellow-Soldiers with Jason, when he fetch'd the Golden-Fleece, many were Companions with him, but he bore away the Glory of the Enterprize.

Note, 1. Communis hath usually after it a Dative, rarely a Genitive; and when two Persons or Things follow it, with (and) between them, that (and) must not be made by (&) but by cum with an Ablative.

Death

Death is common to me and thee, to Men and Women, to Young and Old. The Grave is an House common to all Creatures.

Note, 2. Alienus, immuhis, proprius, and superflus, require a Dative Case after them, sometimes (but seldom) a Genitive, and sometimes alienus & immuhis an Ablative, with a Preposition (a) or (ab) Boys may indifferently make the Dative or Ablative.

A Conscience free from Guilt, laughs at false Accusers; Fear is proper to Offenders.

2. Glory surviveth good Men, Death taketh not their Crown away. Let us not therefore practise Wickedness, as if we were desirous after Ignominy and Disgrace, the offspring of sin; We were born to greater things, we have Souls capable of Happiness; let us embrace Virtue, which will make Happy while we live and for ever; but some Men will always be far from No le Desires, let them have their sought Ruler.

Adjectives governing an Accusative Case.

Reg. 1. Magnitudinis mensura subjicitur, &c.

Rule 1. M The Substantives betokening Measure, and which usually in English come before (seldom after) these Adjectives long, hard, thick, high, deep, big & such Substantives must be put in the Accusative Case, to be governed of the Adjective.

1. A Well fifty Foot deep giveth not good Water, if it hath bad Springs.

2. The Walls of Babylon, a City of Chaldaea, were two hundred Foot high, some write that they were three hundred Foot, and seventy-five Foot thick.

3. A Walk an hundred Yards long, and five Yards broad, which hath Trees planted on each side, is Pleasant for those that would Recreate themselves.

Exc. 1. Interdum & in Ablativo, &c.

The Word of Measure or Quantity is sometimes put in the Ablative Case, seldom in the Genitive.

Adjectives governing du Ablative Case.

Reg. 1. **A**djectiva, quæ ad Copiam, egestatemve pertinent, &c.

Rule 1. *Adjectives that betoken Plenty or wanting, as poor, destitute, empty, full, rich, void, and such like, which have after them the signs (of) or (in) require the Noun following such signs to be put in the Ablative Case.*

1. He whose Bags are empty of Money, hath an House empty of Friends, and a Coat full of Rents.

2. The Court, which is full of Flatterers, is Pernicious to a Prince; tho' he be Rich in Substance, abundant in Honours.

3. A Journey an hundred Miles long, wearieth an Horse that hath not his Belly moderately full of Provander; for while he is desirous of Meat, he goeth slowly; but if a strong and well ted Horse refuse to put forth his strength, a Whip and Spar make him mindful of his Work and Duty. Laziness hath need of Spurs.

Exc. Interdum & Genitivo, &c.

The Genitive Case is many times read after such Adjectives, and Boys may do the like; but they are rather in Prose to be accustomed to the Confinement of the Ablative.

Reg. 2. Nomina diversitatis Ablativum, &c.

Rule 1. *The English word (diverse) or (different) rendered in Latin by alter, alius, or diversus, requires the Substantive following, whether Noun or Pronoun, to be put in the Ablative Case with the Preposition, (a) or (ab).*

1. My Brother is of a very bad Nature, and far different from my Father, who is of a good Disposition, and Rich in good Endowments of Mind, though poor in Estate.

2. Children are not always like their Parents; they are sometimes quite different from them.

Reg. 3. Nonnunquam etiam Dativum, &c.

Rule

Rule 3. *Diverſus ſor different, bath ſometimes a Dative. A Woman contrary to this.*

Reg. 4. *Adjectiva regunt Ablativum, &c.*

Rule 4. *Adjectives govern an Ablative Caſe of the Word that ſignifies the Inſtrument (wherewith) the cauſe (why) or the manner (how) a thing is done.*

1. My Maſter's Face was greatly changed, when he found his only beloved Son guilty of a Lie, it was ſometimes pale with anger, afterwards it was red with heat of Fury; and in the mean time his Son was trembling for fear of Punishment.

2. He that is only a Chriſtian in pretence, who in the mean while is an Hypocrite in Heart, is an Enemy to his own Soul; for though he be ſubtil at Diſſimulation amongſt Men, he ſhall not deceive the Almighty.

Reg. 5. *Forma vel modus rei, &c.*

Rule 5. *Subſtantives alſo have ſometimes after them an Ablative of another Subſtantive, which betokens the Manner how, or the Reason why the former is, or is called ſuch.*

My Maſter hath been a Father for wholeſome Counſel: he that is my Parent by Nature, and whole Son I am by Birth, took not more Care of me. But I have been a Servant in name, but a Rebel in deed.

Reg. 6. *Dignus, Indignus, præditus, &c.*

Rule 6. *Adjectives which have uſually after them the ſign (of) or (with) or (upon) require the Subſtantive following them to be the Ablative Caſe.*

1. Thoſe are unworthy of the Glory of Heaven, that do not think Virtue worthy of Love, who are not content with the Pleaſure that Virtue giveth,

2. I relying upon thy Honesty neglected mine own Safety, for thou void of that, deceivedſt me.

3. A Son endowed with excellent Wit, rejoiceth his Father, whoſe good Example he imitateth, whoſe Commands he obſerveth; he is never trembling for Fear, for he provoketh not his Father's Anger, he is always mindful of his Duty, he is like a Staff to his Father's old Age,

Note,

Note, Horum nonnulla Genitivum, &c.

Note, In Authors, dignus, and indignus, are sometimes read with a Genitive Case after them: but that's not for the Boys Imitation (only they may need to understand it) therefore we give no Examples of that Government.

Reg. 7. Comparativa cum exponuntur, &c.

Rule 7. Adjectives of the Comparative Degree, that have (in) (by) or (than) after them, if the Latin word (quam) for (than) be left out, require the Substantive following to be put in the Ablative Case, &c. g.

1. Thy lesser Brother is more learned than thou by far; he is wiser than his teachers by many degrees.

2. My Book is cleaner than thine by much, and yet thine is newer than mine.

Note 1. If (quam) be express in the Latin for the English word (than,) then the word following (than) must be of such Case, as the Substantive which went before the Comparative Adjective.

1. Thy Father is Richer than mine, and thou wilt have a greater Portion than I; nevertheless I am content with mine own Condition. I am not desirous of thy Wealth, because I desire Virtue, which (I) think is better than Riches.

2. He that hath a good Conscience, is more safe than a City encompassed with Walls; for a calm Mind will bear more Tempests than the strongest Belwark.

Note, 2. (Than) must sometimes be made only by (quam) (not by the Ablative, and (quam) left out;) viz. when the Substantive which follows (than) is not compared with that which went next before the Comparative Adjective, or with which the Comparative Adjective agrees, but with something at a farther distance from it, &c. g.

1. My Father hath an handsomer Horse than your Father, he bought him yesterday.

2. My Brother is like my Uncle in the shape of his Face, and in the colour of his Hair; but he is very unlike in his Manners; he is the most Wicked of all our

our Family; he is prone to all Vices, accusdome to all Evils, unworthy of my Father's love; relying upon my Mother's over-love and bounty, he spendeth Money lavishly, he acts as if he were void of Reason; he understandeth nothing beside hypocrisy; for whilst he is so bad in Deed, he is a Saint in Appearance; no Man is of a baser Disposition then he; none committeth greater Faults than he.

Reg. 8. Adjectiva pretii regunt Ablat.

Rule 8. *Adjectives whose signification betoken Buying, or Selling, such as dear, cheap, &c. whose English hath after it (at) (of) or (for) requires an Ablative Case after them.*

1. A poor Cottage, *dear* of Twenty Shillings, many times contains a Man of great Virtue: and a Man of small Estate hath often a contented Mind.

2. A Garment *cheap* at an hundred Pounds, sometimes covers a Man whose Wit were *dear* at a Groat. Virtue and Wisdom are better Ornaments than gay Cloaths.

Reg. 8. Adjectiva proprietatem, vel passionem corporis & animi denotantia, reg. Ablat.

Rule 8. *Adjectives signifying some Property or Passion of Body or Mind, require the Substantive following next them to be put in the Ablative Case, e. g.*

1. A valiant Soldier, that exposeth his Life for the sake of his Sovereign, beareth the strokes of his Enemies; he is sometimes *wounded* in his Head and Limbs, he is sometimes *sick* of a Fever, but he is never *feeble* in mind, tho' he be *weak* in body; courage remaineth, when *strength* is lost.

2. A good Man is *unquiet* in his Mind, whilst he taketh notice of other Mens sins, he desireth the Happiness of those that neglect their own; they are *slow* of Heart and see not; they are void of understanding; they desire none of God's Commandments, they pray not, but God sometimes heareth the Prayers of the Righteous for them.

Constructions of Pronouns.

Reg. 1. **H**ÆC Possessiva meus, tuus, suus, &c.
 Rule 1. The English words (my) or (mine) (thy) or (thine,) (our) or (your,) when they note Possession must be rendered by the Possessive Pronouns, meus, tuus, noster, vester; but when they may with as good Sense be turned into (of me,) (of thee,) &c. and it is indifferent in the English, which we use; yet it is not alike in the Latin, but must be rendered by the Genitive Case of the Primitive, e. g.

1. My Picture is not like me.
2. That is indeed *thine* Image, because thou boughtest it; but it is not the Image of *thee*, it is more Beautiful than *thy* Face by many Degrees.
3. Thy desire of *me* is stronger than *my* desire of thee; thou lovest me, because I am profitable to thee; but thou art unworthy of my Love, because thou art void of all Virtue.

Reg. 2. Nostrum & Vestrum, &c.

Rule 2. Nostrum and Vestrum, *not* nostri and vestri, are used in the Genitive Case Plural, after Adjectives which govern a Genitive Case, especially Partitives, Comparatives, and Superlatives, e. g.

1. The younger of us is more Learned than the Elder of you, who are never mindful of your Duty.
2. Every one of you will be Punished, but each of us shall be Praised; you all despise the School-laws, but we observe them.

Reg. 3. Qui & tuus reciproca, &c.

Rule 3. The several Cases of the Pronoun Primitive [tui] are used for the English word (him or them,) when the Particle (self or selves,) is either joined to (him or them,) or is understood, and may be express'd; and the Possessive tuus for (his or their) when (own) is or may be with it, e. g.

1. Every Man loveth those that are like *himself*,
 and

and despiseth those that are hurtful to *him*. Nature teacheth to love our Friends; but Religion teacheth to love our Enemies.

2. My Father told *his own* Horse, and neglected his Journey, which he designed, because my Mother is sick of a Fever, and we fear her Death; my Father testifieth greatest Love; he is always near her, and bewaileth her Sickness so greatly, that we fear my Father's Death also. Sorrow is an heavy burden, which sometimes killeth *him* that suffereth it.

Note, *When the Particle* (self) (selves) or (own) *neither are, nor may be added, then* (ois) *is made by* (ejus) (their) *by* (eorum) *the Genitive Case; (eum) (eo), (for him) or (them) e. g.*

1. All Men hate *his* Manners, who speaketh that which he doth not think.

2. Some are more prone to Vice than others, and some strive more to conceal those Vices that they commit, than others; Hypocrites sin Secretly, Men see not their Wickedness, but God seeth their Hypocrisy, the most private of all Sins, and will punish *them*.

3. God blasphemeth his Estate, that despiseth his Parents, Providence doth not prosper their Labours, that neglect their best Friends.

Rule 4. (Ipse) and (idem) are of all Persons, according to the Person of the Noun or Pronoun to which they belong.

Reg. 5. Ille tum usurpatur, &c.

Rule 5. (Ille) is used for he or that, when we speak of any Person or thing with respect; (ille) when we speak of him or that which we despise, e. g.

1. I scorn *him* that becometh himself proudly; but I admire him, who tho' he be great and Rich, yet is of humble Behaviour.

2. Who doth not laugh at that Man's Folly, that despiseth that Honour which great Actions procure, which the Praise of wise Men giveth, and only desireth to obtain the shouts of the unconstant common People, whose Words are more Vain than the Wind,

who quickly hate the same Man that before they loved?

Reg. 6. Hic & Ille cum ad dno Anteposita, &c.

Rule 6. When in a former Sentence, we have occasion to mention two Substantives, (either Persons or Things) and afterwards would speak something concerning them by these Expressions, (this,) (that,) (the one,) (the other,) (the former,) (the latter,) in such Sentences (this,) the one, the latter, must be render'd by hic, to have respect to the latter Substantive mentioned, (that) the other, the former, by ille, to refer to the first mentioned, and to agree with them in Gender accordingly, e. g.

1. Virtue and Vice divide the whole World between them; *this* hath a greater part, but *that* is the more desirable; *the one* deceiveth, *the other* maketh happy, *the former* giveth true Pleasure, *the latter* bringeth assured Misery.

2. Wilt thou chuse Wisdom rather than Folly; The *one* will make thee Honourable, *the other* procure Contempt. Hard Study and Industry procure Wisdom: labour thou therefore, otherwise after many Years instruction, thou shalt be a Fool.

Construction of Verbs.

Verbs requiring a Nominative Case.

Reg. 1. **V**erba Substantiva, sum, forem, fio, &c.

Rule 1. Verbs Substantive, sum, forem, fio, existo; Verbs passive of calling; as nominor, appellor, dicor, vocor, nuntupor, scribor, salutor, hebeor, existimor, putor, videor, nascor, require a Nominative Case of the Noun following them,

1. Our Master is diligent, but I have been hitherto an idle Boy; I have imitated the Example of Drones; I have lost my Parents Love, who always provided all things necessary for me, I have been unworthy of their Care; but I will deserve to be called the most diligent of all the Scholars for the time to come, 3. The

2. The Lion is accounted the most generous of Beasts, because he is more Placable than others: Men fear his Roaring, but he seemeth Merciful, for he horteth not his Enemy submitting. The bloody Minds of many Men, are more Barbarous than wild Beasts.

3. Man is a Creature of upright Body: he walketh upright whilst he is in his Journey; when Night cometh he lieth flat, and sleepeth: when old Age diminisheth his Strength, his Body bendeth downwards towards the Earth, at length he leaveth his Earthly-Part in the Grave, and his Soul ascendeth to Heaven, where he dwelleth for ever.

Reg. 2. Infinitum quoque utrinque eisdem casus, &c.

Rule 2. Any of those Verbs, if they be put into the Infinitive Mood, require the same Case after, which they had next before them; tho' it be a Dative, Accusative, or Ablative, e. g.

Silence makes a Man to be esteemed Wise: Talkativeness causeth a Pratter to be thought Foolish.

Reg. 3. Den que omnia ferè verba, &c.

Rule 3. Any Verb must have a Nominative Case after it, if an Adjective come next to it, which agrees with the Nominative Case to the Verb; e. g.

1. I came first, and therefore I was praised, and shall be well Rewarded; thou, who always, comest last, loosest thine Honour, and art reckoned a Sluggard.

2. Hypocrites pray loud; but the silent Requests of the Righteous are heard, their Desires shall be satisfied, while Hypocrites, with all their pretended Piety shall Perish.

Note, An Adverb (ending in ly) coming after a Verb may sometimes elegantly be rendered by the Adjective of the Nominative Case, e. g.

1. He that learneth diligently, shall soon excel his Idle Companions that play always.

2. A good Man dieth willingly, because he hath lived piouſly. An honest Life causeth a quiet Death;

but he that is Mindful of past Wickedness feareth Eternity.

The Pleasures of Sin then yield no Refreshment; the Expectation of future Torment is dreadful to a guilty Soul, which despised Heaven before, and shall loathe it irreparably.

Verbs Personal governing a Genitive,

Reg. 1. SUM Genitivum postulat, &c.

Rule 1. *The Verb Sum, when it betokens the Part, Duty, Property, or Possession, requires the Noun following to be put in the Genitive Case.*

1. The Earth is the Lord's.
2. 'Tis the Duty of Children to observe Instruction.
3. 'Tis the Part of Fools to laugh always.
4. 'Tis the wise Man's Property to hold his Peace.
5. 'Tis the Part of Kings to defend their Subjects; it is the Duty of Subjects to be obedient to Kings: The World would perish without Government and Order.

Exc. 1. Excipiantur hi Nominativi, meum, &c.

1. *If the English of any of the Pronouns possessive come after Sum, without a Substantive coming after them, such Pronoun must not be the Genitive Case, but must agree in Case, Gender and Number with the Nominative Case to the Verb.*

1. That Paper was mine, but now it is my Brother's.
2. The Kingdom of Heaven is their's that are Poor in Spirit, it shall be ours, if we observe God's holy Commandments; let us be mindful of our Duty, ready to every good work: let us live Soberly, Righteously, and Godly.

Exc. 2. At hic subintelligi videtur officium, &c.

2. *If with the English of the Pronoun possessive be joined the word Duty, Part, or Property, the Pronoun must be the Nominative Case, and always the Neuter Gender.*

1. It is thy Duty to whatsover thy Father Commandeth.

2. It is every ones part to look to himself: the World is full of Enemies, and all Men have need of Caution: It is our part to exercise the greatest Prudence.

Other Pronouns, as Relatives, Interrogatives, Compound Pronouns, &c. have the Construction of Nouns, i. e. are put in the Genitive Case.

1. Let us love God, whose we are.

2. It is not any one's place to reprove others, but theirs that are unblameable.

Note, Sometimes the English of a Substantive which ought to be the Genitive Case governed of Som, may be turned into an Adjective derived of the Substantive, and put in the Nominative.

It is the part of a Woman, muliebre est, or mulieris: It is the part of a Man, virile est, or viri.

Reg. 2. Verba æstimandi Genitivo gaudent.

Rule 2. Verbs of valuing, esteeming, or making account of, require a Genitive Case of that Word which betokens the Price or Value of the Thing, and which tells us at what Rate, or how much.

1. Those value the honour of God at nothing, that call themselves Christians, and desire to be accounted Saints, but in the mean while are like Beasts, and are given to all Vices.

2. Riches are esteemed little, when Men see better things. The light of the Sun dimmeth the lesser shining of a Candle.

3. I value him not a rub, that is a Friend to every Body.

Exc. Æstimo vel Genitivum, &c.

But the Verb Æstimo it self will have either a Genitive or an Ablative of the Value.

1. I have an Horse that I value at Forty Pounds.

2. I esteem a faithful Friend at a great Price.

Reg. 3. Verba accusandi, damandi, &c.

Rule 3. Verbs of accusing, condemning, blaming, admonishing, acquitting or clearing, will have a Genitive of the Crime or Thing, which Crime hath commonly of, for, or from before it in the English.

1. One Boy accuseth another of Idleness; the Master heareth their Tales, but punisheth only those whom he thinketh Guilty, and worthy of Punishment.

2. The Master's praise maketh some Boys diligent, it moveth them greatly; sometimes when he passeth by Faults his Clemency persuadeth them to love him, and to observe his Laws which are good for them. Kindly to warn ingenuous minds of their Faults, frequently reduceth them to Obedience without Severity.

3. When a Murderer obtaineth a Pardon, he escapeth the Gallows, but he is not cleared from guilt; but Saints receiving Remission of Sin, become guiltless in the sight of God, as if they had not sinned. The Blood of Christ washeth defiled Souls.

Exc. Vertitur hic Genitivus, &c.

Sometimes the Crime is put in the Ablative Case, sometimes with, but usually without a Preposition.

Exc. 2. Uterque, Nullus, Alter, Neuter, &c.

If the English of any of these Words, viz. Uterque, nullus, alter, neuter, alius, ambo; or any Adjective of the Superlative degree which hath no Substantive with it, come after Verbs of accusing, &c. the Latin of these Words must never be in any other but the Ablative Case.

1. Our Man-servant was accused of Theft, and of Drunkenness, but he denied; whilst in the mean Time he was guilty of both; and his lying clear'd him of neither.

2. A guilty Conscience hath no need of Witnesses; it accuseth it self of most heinous things, the Man is Miserable, whom Conscience condemneth.

3. Q. Of what Crime art thou Convicted?
A. Of none.

4. Q. Of what Duty did our Master admonish our Form, when I was absent? Did he Admonish of Diligence about our Studies, or of Godliness? A. Of both.

Reg. 4. Satago, misereor, misereor, &c.

Rule 4. Verbs of remembering and forgetting, require the Noun following to be the Genitive Case of the Person or thing pitied, remembered or forgotten.

1. *I pity my Brother; I pity his father;* for he hath wasted all the Portion which my Father left; and now he begs from door to door.

2. I remember the Report that I heard, but I do not regard it, he that feareth Misery before it comes forgetteth his own Manhood, and becometh a Child.

3. A Judge, whose Sentence accuseth him of Injustice, is unprofitable to his Country. A just Judge remembereth Mercy and Justice together, he never forgetteth the right Law, he never condemneth the Innocent.

Note 1. Reminiscor, Obliviscor, Memini, &c. are read also with an Accusative Case after them.

Note 2. Memini sometimes signifies to make mention of, and bath then an Ablative after it, with the Preposition de.

Reg. 5. Potior aut Genitivo aut Ablativo, &c.

Rule 5. Potior to obtain or get Possession of, governs either an Ablative or a Genitive.

1. A Scholar that obtaineth his Master's Favour, is more Happy than he that is idle. Whoso soyleth his Honour, wasteth his time, and continueth a Blockhead, who play be Pleasant to him a little while.

2. He that remembereth instructions, getteth profit; he that forgetteth them, obtaineth no Advantage. It is the Duty of Boys to attend whilst Masters teach; labour spent in vain wearieth the most industrious and strongest Workman; but work succeeding to expectation delighteth.

Verbs Personal governing a Dative Case.

Reg. 1. **O**mnia Verba acquisitive passiva, &c.

Rule 1. All Verbs govern a Dative Case after them of the Noun which bath to or for before it, &c.

1. He is of a low and ignoble Spirit, that only cares for himself, and not for his Friends; we were born for the publick good, generous Men are forward to all works profitable for the Common-wealth, they neglect

lect themselves in comparison of the Country.

2. The Wicked layeth a Snare for the Man that is more Righteous than him; but God careth for his Servants, and preserveth to them their Lives, he layeth up everlasting Happiness for them.

Exc. 1. *Verbs betokening motion or readiness, with (to) after them, require an Accusative always with the Preposition (ad).*

1. He that playeth when he ought to go to School, endureth severest Punishments, and besides findeth his Labour more wearisome, when he returneth to his Study, because of his past Idleness.

2. Man hastneth to his End, whilst he is strong of Body and spright'y in Mind, he is many times near his Death; innumerable Dangers encompass him, one of which bringeth him to the Grave; the longest Life is short.

Exc. 2. *Verbs of exhorting, provoking, inclining, calling, belonging, and loquor, have also an Accusative after them with ad, never a Dative.*

1. God inviteth Sinners to eternal Happiness, he calleth them to Repentance: He speaketh most graciously to them, he hath prepared for penitent Sinners all things that belong to Blessedness, all things that they can desire, but their Hearts are hard; all Arguments move not 'till God's appointed Time.

2. Remember, Oh foolish Boy! your Master's Words, he exhorteth you to Industry, which is Beneficial to your selves your Fains shall produce you great Gains; he spendeth his own strength for your Benefit; be not your own Enemies.

Reg 2. *Imprimis Verba significautia, &c.*

Rule 2. *Verbs of profiring, helping, pleasing, and the contrary to them, require a Dative Case after them.*

1. He that only pleaseth himself, doth not profit himself, but prejudiceth his own Honour and Happiness because he displeaseth God his Creator, who calleth his Servants to Abstinence and Denial of themselves.

2. A Blockhead answereth not the Care of his Master, who wasteth his Strength in vain, whilst he teacheth a Boy whose understanding is incapable of Learning; Parents accuse the Teacher of neglect, because they see no Proficiency; but tho' Fools by Nature sometimes become wise by Art and Education, yet every mind is not brought to Wisdom.

Exc. Lædo, offendo, to hurt, and delecto to delight, will have always an Accusative Case after them, and also the English Verbs, tend, avail, conduce, make to or for an Accusative with the Preposition ad.

1. The School delighteth diligent Boys; for in it they have a good Master that teacheth them; they have good Books which they read; they have beloved School-fellows, whose mutual Societies help their Studies, they are free from Dangers, to which Boys playing are exposed; they are not near those evil Examples that entice idle Boys; they get Virtue and Wisdom, which they Esteem more Excellent than Play.

2. Temperance conduceth to length of Life, it maketh for the preservation of Health. Luxury pleaseth the Palate, but it offendeth the Stomach, which when laden with various Meats, turns not them all into Nourishment, but into matter of Diseases; from Intemperance proceed Head-aches, Fevers, Apoplexies, Consumptions, and almost all kind of Diseases; a Glutton hatterh more swiftly than others to his Grave.

Reg. 3. Verba comparandi, &c.

Rule 3. Verbs of comparing or equalling require (besides an Accusative of the thing or Person compared) a Dative of the Noun next following them, which hath [to] or [with] before it.

1. If the longest Life be compared to Eternity, it is very short; if the happiest Condition be compared with Heaven, it is miserable, and not worthy of our desires; Earthly happiness sometimes does harm, but Heaven is altogether desirable.

+ 2. If we compare the number of good Men to the

multitude of the Wicked, it is small; tho' they shall be increased, they will not be made equal with them: the Enemies of God are more numerous than his Servants.

Note Sometimes the Ablative Case with *cum*, sometimes the Accusative with *ad*, is found after Verbs of comparing.

Reg. 7. Verba dandi & reddendi, &c.

Rule 4. Verbs betokening to give, restore, and return, (when it is a Verb *Activum*.) require an Accusative Case of the thing given, and Dative of the Person (to whom.) e. g.

1. Give ye those things to *Cæsar* which are *Cæsar's*, unto God, the things which be God's; God will give those Men rewards that please him, and those whom he hath set up Governors of the World. He that rebelleth against Princes displeaseth God.

2. I returned my Master the Book which I borrowed. He lent it me, and it was my duty to read it, and not to keep it; tho' Books delight me very much; I ought to restore them to the owners; the *Fables* pleased my fancy, the *Phrases* conduced to my Advantage, he willingly giveth me any thing that maketh for my good; what Friend shall I compare with him, who is always ready to mine Assistance?

Reg. 5. Hæc variam habent, &c.

Rule 5. Some Verbs govern after them different Cases, as Done a Dative of the Person, an Accusative of the Thing; or an Accusative of the Person, and Ablative of the Thing; *Insisto* the same, *tempero*, *moderor*, a Dative or an Accusative, *scribo*, *mitto*, a Dative or an Accusative with *ad*; *Consulo*, to give Counsel, a Dative; to ask Counsel, an Accusative; and many others, some in the same Signification, some in a different Sense which may be learned more fully by Experience.

Reg. 6. Verba promittendi, solvendi, fidendi, &c.

Rule 6. Verbs betokening to owe, promise or pay, and Verbs of believing, crediting, committing, govern a Dative Case after them, of the Person to whom, with an Accusative Case of the Thing.

1. I owe him money, because I promised to pay him another Man's Debt; but at present I my self have need of Money, that I may pay my own Creditors, whom I will pay first.

2. Thou hast often promised, but I will never believe thee; it is a dangerous Thing for any to break his Promise; for no body will believe him afterwards; his words are unworthy of Credit, that once deceiveth.

3. Our blessed Saviour, Jesus Christ, paid the Debt which we had contracted; it is a most righteous thing that we please him, who hath redeemed us; let us return him the greatest Praises, let his Precepts delight us, let his blameless Life be our Example.

4. Thy Mind is like a Sieve, I will not commit Secrets to thy trust; thou hast promised Secrecy, but thou forgettest thy Promise. I pity thy Imprudence; thou wilt never obtain the Love of thy Friends, if thou be guilty of that folly. He that betrayeth his own Secrets is a Fool; but he that revealeth his Friend's Counsel is treacherous, most worthy of Hatred.

Reg. 7. Verba imperandi & auctiandi, &c.

Rule 7. *Verbs of commanding (except loquor) must have after them a Dative Case of the Person, and an Accusative of the Thing.*

1. God commanded Abraham, the Father of the Faithful, to sacrifice Isaac his only Son; he willingly returned the promised Seed to him that gave it, but the Angel of God suffered not him to slay his Child, but told him how acceptable his designed obedience was to God.

2. God speaketh to Sinners sometimes most gently, that he may draw them to Obedience; he tells them of that Blessed Life which he hath prepared for his Servants; sometimes he speaketh more terrible things, and tells them of the Abyss which shall be the reward of Sin, yet his Promises and Threatnings move not stubborn minds.

Reg. 8.

Reg. 8. Verba Obsequendi, Repugnandi, &c.

Rule 8. *Verbs of obeying, meeting, helping, (except juv.) resisting, submitting, require the Substantive following (whether a Person or a thing) to be put in the Dative Case.*

1. He that resisteth his own evil Inclination, obeyeth God; The Captain that conquereth a stubborn Enemy, is worthy of Laurel; but he that subdueth himself, is worthy of greater Praise, for Man's heart is more obstinate than the proudest Foe.

2. They that disagree with their Neighbours, procure to themselves much hatred; quarrels profit no Body, they hurt all Men; Peace is the most desirable of Blessings; a Man of a good Spirit meeteth his Enemy without hatred, and returneth him Kindness instead of Revenge.

Note, Repugno to resist, governs a Dative Case, Oppugno of the same signification an Accusative.

Reg. 9. Verba minandi & irascendi, &c.

Rule 9. (Irascor) *to be angry with, governs a Dative Case, (Minor) to threaten a Dative of the Person, and an Accusative of the Judgment or Punishment threatned with.*

1. God is angry with the Wicked, and threatneth them with most dreadful torments, it is not an unjust thing that those, who offend an infinite God of infinite Goodness, suffer endless Misery; those Sinners are happy whom God meeteth, and stoppeth in the way of Wickedness.

2. I am angry at thy sloth, beware lest thou feel the Punishment which I threatned thee with; offenders are most worthy of Recompence.

Note, (Ignosco,) (pareo,) (indulgeo,) govern always a Dative, and no other Case, (remitto) signifying to pardon, or forgive, hath always relation to a Fault or Offence mentioned after it, and requires the Word of the Offence made always in the Accusative Case; and if besides that, a Person be express, the Person must be the Dative.

1. A merciful Prince pardoneth disobedient Subjects; but if they pay him not due thanks, and resist his Will afterward, they are called ungrateful; and tho' he forgave the former Offence, yet he will not pardon them their Ingratitude, for they are unworthy of his Clemency. The gracious Prince, whose Heart is full of Mercy, sometimes punisheth, lest his Patience encourage Offenders to greater Attempts.

† 2. A Matter passeth by the Scholar's neglect; but if he always forgive him, at length he becometh bold, and incapable of Amendment. Crimes often repeated, are signs of a stubborn Mind; Tho' the best among Boys sometimes transgress.

Reg. 10. Sum cum compositis, &c.

Rule 10. Sum requires a Dative Case after it, of the Noun following it; which hath to or for before it, and sometimes when such sign is not expressed: so that the Noun following it seems to be the Nominative, that Nominative may be turned into a Dative.

1. Virtue is for an Ornament; no part of Beauty is wanting to him that is endowed with it.

2. A Wall is a defence, but the Courage of the Inhabitants is the strongest Bulwark.

Reg. 11. Dativum postulant Verba, &c.

Rule 11. Verbs compounded with the Adverbs facit, benè, malè, and the Prepositions præ, ad, con, sub, ante, post, ob, in, inter, super, require a Dative Case after them.

1. I prefer Virtue before Gold, because it is better by much; Money cannot satisfy the minds of Men, but Virtue is a portion to itself.

2. Cruel Lords lay heavy burthens upon their Slaves, and never pity their Weakness.

3. He that putteth a feeble Horse under an heavy Load, is an Enemy to himself; for his Horse will be wearied, and the Burthen will be left in the Road.

4. Vice creepeth upon us under the Name of Virtue; Prodigality taketh to it self the name of Bounty; Covetousness desireth to be called thriftiness;

Cruel.

Cruelty exerciseth its bitterness under the shew of Magnanimity; Revenge seems like greatness of Spirit; Pride calleth it lost Neatness; all Vices sometimes bear the shew of Virtue.

5. The Sun shineth without difference upon the Just and Unjust; but the Just have the light of God's countenance, which yieldeth them greater Comfort than the enlightner of the Day.

Exc. 1. Sed præeo, prævinco, præcedo, &c.

1. *Præeo,* prævinco, (*according to Turner, provinco) præcedo, præcurro, præverto, will have an Accusative: Allatro, antesto, attendo, condono, illudo, insulto, præstolor, a Dative or an Accusative.*

1. The Scholar that excelleth his Companion, shall stand before him.

2. God preventeth the designs of Men, many times they act things quite contrary to that which they purposed.

3. Envious *Zoilus* barketh at famous Men, that merit Praise, and excel him; but the lofty Spirit mocks at Envy.

Exc. 2. Consero, conduco, accedo, applico, converto; govern rather an Accusative with ad, than a Dative, e. g.

1. He that cometh near to God, receiveth the good things which he asketh.

2. He that turneth his Affections from the folly of Sin, to the Wisdom of Righteousness, is wise.

3. A Physician applieth different Remedies to different Bodies; the same Medicine that easeth one Man, prejudiceth another, tho' both be sick of the same Disease.

Exc. 3. Aspicio, invenio, admiror, alloquor, adjuvo, invado, oboeo, subeo, oecido, adjuro, impedio, require only an Accusative Case after them; e. g.

1. He that findeth Wisdom, is richer than the greatest Prince.

2. Princes greedy of Glory, invade foreign Countries; but those that are content with their own Kingdoms, live most quietly,

3. Some

3. Some Men not only despise the Law of God, but hinder others that seem forward to Virtue; they are of devilish Wickedness, that not only destroy themselves, but are like the Devil, because they tempt others, and invite them to eternal Misery.

Exc. 4. Interdico (to forbid) governs a Dative of the Person, and an Ablative of the thing, superadded only an Ablative.

Reg. 12. Est pro habeo Dativum, &c.

Rule 12. When you find the English word have, which seems as if it ought to be made by habeo, you may make use of the Verb sum, es, tui, instead of habeo; and then the Word that seems to be the Nominative to habeo must be the Dative governed of sum, and the word which should have been the Accusative (if it had been made by habeo), must be the Nominative, e. g.

1. The Smith hath a black face, but his gain recompenceth his dirtiness; he hath white Money. Men are willing to any Labours, which produce Profit; he that will give Men Money, may persuade them to all Undertakings.

2. Those Men that have most Money, obtain the greatest Reverence among Men; Virtue is most worthy of Honour, but Riches are preferred before Honesty. Few understand the excellency of Virtue; but wise Men esteem him, whose mind is adorned with the best Wisdom, more than him, whose Store-Houses are full of all Sorts of Treasures.

Note, Suppetit hath the very same Construction, and is used likewise for habeo.

Reg. 13. Sum cum multis aliis, &c.

Rule 13. Sum, do, duco, verito, tribuo, habeor, may have after them two Dative Cases, one of which is of that Noun which should be the Nominative or Accusative to follow the Verb, the other of a Noun which hath to or for before it, e. g.

1. A faithful Subject is a defence to the Prince, he resisteth him not, but preferreth his Prince's safety before his own Life; he obeyeth his commands.

2. A broad Trench is a Security to the Army ; but neither Valour nor Walls are able to preserve those, whose Lives have come to their appointed measure.

3. Pleasure is accounted an happiness to him, whose Mind unworthy things satisfy ; but the Soul of the Wise is not content with earthly things.

Verbs governing an Accusative Case.

Reg. 1. **V**erba transitiva, &c.

Rule 1. *Verbs transitive (and such are all those by which the Question Whom ? or What ? may be asked,) whether Active, Deponent, or Common, require the word answering to the Question whom or what, to be of the Accusative Case, e. g.*

1. Shake off Sloth, which is the worst Enemy to Boys and Men, leave off Vanity and Play, which only please the Fancy, they profit not the Mind ; apply thy self to thy Studies, which will give thee a Crown of Honour ; let not idle Boys example hinder thy Diligence ; obey thy Master, and thou shalt be free from fear.

2. Speak few Words ; it is not meet for Boys to talk ; silence becometh Youth ; hearken to all things which the Master speaketh ; remember his Words, and forget not his Admonitions, which are profitable for thee.

Reg. 2. Quinetiam Verba Quamlibet, &c.

Rule 2. *Verbs Neuter may have an Accusative Case after them, when the Substantive which cometh after them is of a like signification with the Verb, e. g.*

1. He that serveth the Devil, serveth an hard service ; the pleasures of Sin are full of bitterness, but he that pleaseth God, is his own Friend ; the Service of God is the most perfect liberty.

2. Scholars live a wearisome Life (as they think) but Idleness is the Cause, why Study is so irksome to them ; the Paths of Learning are smooth, but slothful Drones think them rough and unpassable.

Reg.

Reg. 3. Sunt quæ figuratæ, &c.

Rule 3. *Verbs betokening an Exercise of some Sense, as oleo, spiro, sono, govern an Accusative Case after them, tho' they be Neuters, and never any other Case.*

1. The Drunkard smelleth of Wine, the Proud Man smelleth of Perfumes.

2. The angry Man breatheth Revenge against his Enemies; he thirsteth after the Destruction of those that oppose him; and injure him.

Reg. 4. Verba rogandi, docendi, &c.

Rule 4. *Verbs of entreating, teaching, admonishing, and induo, and celo, require two Accusative Cases after them, one of a Person, another of the Thing.*

1. Ask Pardon of God, who forgiveth penitent Sinners, there is no one that sinneth not, the best of Men sin frequently, and have need of Pardon.

2. A Saint relying upon the Merits of Christ, is a thousand times more happy than the Man, whose Mind is full of vain Hopes, while he trusteth to his own Righteousness. Christ teacheth Christians Faith, besides Obedience.

3. He that concealeth his Faults from Men, and putteth over his Crimes a covering of Lies, displeaseth God, and addeth a greater Fault to his other Impieties.

Reg. 5. Rogandi Verba, &c.

Rule 5. *After Verbs of asking, the Accusative Case of the Person, may be turned into an Ablative with a or ab.*

1. Ask not a kindness of thine Enemy, lest he injure thee, when thou expectest a benefit; he is a Fool that trusteth his Enemy, tho' he smile upon him; the Gifts of Enemies are deceitful; it is a dangerous thing to trust every Friend.

2. A Beggar beggeth a Farthing of a covetous Man, but he hath greater need than the poorest Servant; he is not content with his present Abundance; but is greedy after Riches; the largest Treasures, which satisfie not the desire, do not keep off Poverty; he is poor

poor that coveteth more; he that is covetous, is poorer than a Beggar.

Note, *Those Verbs Passive, will have an Accusative Case after them, whose Actives will have two Accusatives.*

Thou shalt be taught better Manners, for thou art of saucy Behaviour, which will not be concealed from the Master, who will be very angry with thee.

Verbs governing an Ablative Case.

Reg. 1. **Q**uodvis Verbum admittit Ablativum, &c.

Rule 1. *All manner of Verbs require the Ablative Case of a Noun following them, which betokens the Instrument, wherewith a Thing is to be done, without a Preposition, which Noun hath commonly the sign with or by, before it in the English.*

1. He that correcteth a Child with a Rod, doth him good; but he that spareth him always, is guilty of all the Crimes, which the foolish Youth committeth afterwards; They are Enemies to Children, that suffer them to do Evil unpunished. It is a more desirable Thing to recall Children to Obedience by Severity, than to let loose the Reins upon their Necks.

2. Learning is attained by Study, not by Sloth and Sleep, which blunt the edge of Wit; intermission helpeth the Mind, but Idleness hurteth it, he that studieth with his utmost endeavour, cometh to Wisdom.

Note 1. *If to the English Particle [with] together may be joined with Safety to the Sense, then [with] signifies Company, and must be rendered in Latin by [cum,] with an Ablative Case after it.*

1. He that walketh friendly with his Friend, and yet suddenly stabs him with a Dagger, is like the Syrens, which with their sweet Musick, allure Men to Destruction.

2. With flattering Words, a Wicked Woman enticeth a silly Youth, who relying upon Hopes of Pleasure

Pleasure, goeth with her, but at length his Flesh and his Liver are consumed with an hidden Fire; he perissheth together with her, whom he loved, and shall, after this Life, be tormented with her, with most sharp Tortures; the just Rewards of his forbidden Actions.

Note, 2. *Verbs require after them an Ablative Case of the Noun which betokens the Cause, or Reason, or Motive, which hath at or for before it.*

1. The Master that *beateth* a Boy, his Scholar, for the sake of his own Son: before he hath examined the Matter is unjust; whilst he waxeth pale with Rage against him, whom he punisheth, he becometh guilty of Rashness: A prudent Master heareth before that he judgeth, he is impartial.

2. The Man is contemptible for the shape of his Body, is oftentimes honourable for the Endowments of his Mind.

3. A Man of true Valour is not moved at the Report of War, he undertaketh it upon just Reason, and preferreth his Honour before his Life.

Note 3. *Verbs have after them an Ablative Case of the Noun substantive, which betokens the Manner how, and hath the sign with before it.*

1. A small spark raiseth a great Fire *with* strange increase; it pierceth between the Parts of Matter with wonderful Subtily.

2. The Doctrine of the Gospel, after the Death of Christ, the Author of it, overspread the World with wonderful Speed; it conquer'd the hearts of Men with invincible Force: with great Success it opposed the Heathenish Idols. The Devils were angry at the overthrow of their Kingdom, but their lying Oracles yielded to the power of God, who began to fulfil to Christ the Promise which he had given him; and now Paganism is almost extinguished.

Reg. 2. Ablativo causæ & modi, &c.

Rule 2. *Sometimes the Noun betokening the Cause, is put into the Ablative Case with præ.*

He

He that languisheth for Thirst, giveth a Man greater thanks that offereth him Water, than if a Prince gave him a Crown; those things are most acceptable, which answer the present Necessity.

Note 4. After any Verbs, the Ablative Case is to be used of a Noun, which betokens the Original, Descent, Country, or part affected, either Body or Mind.

1. A Boy of an ingenuous temper is troubled in Mind, when he hath provoked his Parents to Anger. and desires nothing more than the recovering of their Favour; but a Boy accustomed to the practice of Disobedience, laugheth at Reproof.

2. The Child is happy, that by descent proceedeth from good and pious Parents, but he is more happy, that also imitateth the good Example of his Ancestors.

Reg. 3. Quibuslibet Verbis subjicitur, &c.

Rule 3. The English Words, buy, sell, cost, is worth, and such like, when they are rendered into Latin by their proper Verbs; require the Substantive betokening the price, rate or value, to be put into the Ablative Case, and after Verbs of buying, the Person of whom must be the Ablative Case, with a or ab; after sell and cost, the Dative.

1. Is not he an excellent Merchant, that buyeth Wares for an hundred Pounds, and selleth them for an hundred Pence? He is not a Friend to himself.

2. This Book is worth five Groats, but the Bookseller sold it me for thirteen Pence, and told me that it cost him twelve Pence.

Reg. 4. Vili, paulo, minimo, magno, &c.

Rule 4. Vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, are Ablatives, Adjectives of price or Value, and are used after such Verbs without Substantives.

1. He sells his Eternal happiness for a very little, that prefers Dunghill-pleasures before it; Heaven is worth the whole World, it will cost a Man Labour

and

and denial of himself; Pleasures Worldly and Heavenly; seldom succeed each other.

2. Men desire to buy Glory *cheap*, which cost our Saviour *dear*, who purchased it for us; they value the World *at too great a Rate*.

Reg. 5. Excipiantur hi Genitivi, tanti, quanti, &c.

Rule 5. *The English Words, viz. So much, how much, this much, more, less, as much as, how much soever, must be rendred by the Adjectives, (tanti, quanti, pluris, minoris, &c.) without Substantives in the Genitive Case; but if the English be such, that with them a Substantive must be joined, the Ablative must be used according to Rule 3.*

1. A good Name is a Jewel, which is *worth so much*, that at what rate soever thou purchasest it, thou dost not buy it dear.

2. A Man given to Vice, contracteth to himself many diseases, the cure costs him more than his Pleasure recompenceth; Health is easily lost, but the recovery of it is bought of Physicians *at a great rate*.

Note, Valeo (*to be worth*) is sometimes read with an Accusative.

Reg. 6. Verba abundandi, implendi, &c.

Rule 6. *Verbs of filling, emptying, wanting, abounding, loading, easing, require the Noun following (which hath with or of before it) to be put in the Ablative Case, besides an Accusative of the Thing or Person filled, empried, &c.*

1. He that *wanteth Money*, is accounted a Fool, tho' he be Wise; he is reviled by the Tongues of those that tread upon all, that are not like them, with great Pride; an Ass *saden with Gold*, is preferred before the most useful Beast.

2. He that *easeth the miserable of their Burthen*, shall hear many blessing him; we may admire at some Mens Cruelty, that never pity others, never do them good; such Men are of *sordid Minds*, and when they want help, none will succour them; fill the

Poor

Poor with Food, and thou shalt never want Treasure; God telleth us, That if we give to the Poor, we lend to him, and hath promised us, that he will repay us.

3. A Thief robbeth a Traveller of his Money, but at length he depriveth himself of Life, for his Villany bringeth him to Ruin and Death.

Note 1. Participio (Active, to make partaker) hath the same Construction, viz. an Accusative of the Person, and an Ablative of the Thing.

Note 2. Verbs of filling and emptying, are sometimes found to have a Genitive Case after them, of the Substantiva which hath ot or with before it.

Reg. 7. Fungor, fruor, utor, & similia, &c.

Rule 7. Fungor, fruor, utor, nitor, lator, vescor, glorior, supersedeo, require an Ablative Case after them of the thing, muto an Ablative of the Noun which hath (into) before it, and besides that an Accusative; Dignor communico, and prosequor an Accusative of the Person, and an Ablative of the Thing.

1. That Boy that often seeketh to enjoy the Company of evil Boys, never performeth his Duty: he preferreth the Love of a tempting Boy before his Master's Favour; he quickly layeth aside his Care, leaveth off his diligence, changeth the Smiles of his Master into Frowns, he becometh like his Companion, who will rejoyce at his Ruin. Idleness is the Nourisher of all Vices, and Vice for the most part foregoeth Destruction. Be thou thou therefore mindful of thy Duty.

2. Use thy Friend with greatest Caution, trust him not, before thou know him well; there is not one among twenty Friends that is Faithful; they seem loving, but they use Flattery, a Mask which hideth their Hearts from other Men. Friends destroy more than Enemies.

3. Leave off childish Vanities, when thou comest to Ripeness of Age: Trifles are a dishonour to Years: use not childish Exercises, nor let the delights of Children please thee, after that the Ripeness of thine Under;

Understanding hath rendred thee fit for greater Employments.

4. *Boast not of thy Health and Strength too much, only whilst thou enjoyest them, give praise to him that bestoweth all good Things upon all Men; use them well, lest he deprive thee of them. God doth good to thee, return him not Evil.*

Reg. 8. *Mereor cum Adverbis bene, male, &c.*

Rule 8. *Of after Mereor is made by the Preposition de, (which will have an Ablative Case after it) if after the English Word deserve come an Adverb.*

A faithful School-Master *deserveth well* of his Country, he teacheth his Scholars to obey their King, he educateth not Rebels; and tho' many become Wicked and pernicious that have had good Education, yet his honesty satisfieth his own Mind; for he knoweth that he taught them nothing, except that which tendeth to Faithfulness to his Prince, and the publick Peace; he desireth that every one that he instructeth, may become a common good, and may *deserve* as well as may be of Mankind.

Note, 1. *If no Adverb come after Mereor, but some other Word with of, of must be made by a or ab.*

Over-sord Parents many times destroy their Children; and though Reverence and Obedience is due to Parents, yet their foolish Indulgence *deserveth* very ill of the Children, who afterwards feel its evil event, when it hath brought them to Misery; *so that they deserve not at all thanks of them.*

Note 2. *Of after a Verb, must be made by the Ablative Case always, except the Verb belong to that Rule, viz. Verba accusandi, damnandi, monendi, &c. and sometimes even after those must be rendred in Latin by de, ex, a, or ab.*

1. A wise Man scorneth not to take Advice of those, than whom he is wiser by many degrees; for Fools sometimes speak wisely; he obeyeth not all Counsellors, but he heareth all things patiently, and practiseth that which he thinketh most profitable for his Business.

2. A good Man learneth good of all Men ; of the wicked he learneth the odiousness of Sin, for he observeth how greatly it deformeth them ; he learneth to avoid the Vices which they practise, for he seeth the Misery which Vice createth to them, and foreseeeth the eternal Sorrow which will succeed it, of good Men he learneth Virtue, for he striveth to imitate them ; he endeavoureth to be like those that learn of Christ, who always pleased his heavenly Father.

Note, Of is sometimes the same with concerning, and must then be rendred only by de.

1. A wise Man heareth many things of other Men, but he believeth not Report, which is a Liar, he thinketh worst of himself, best of his Neighbours.

2. He that heareth of a great Treasure soon striveth to obtain it ; but when the Ambassadors of God speak of eternal Riches, Men regard not the Message, as if they were worth nothing.

Note, Of between two Nouns Substantive is sometimes the same with concerning, and must not be rendred by the Genitive Case of the Noun, but by de.

Among Children sometimes we see the hottest Contention about the smallest Trifles ; and among fools we find many times a long discourse of the most ridiculous matters ; a long talk of nothing is acceptable to a silly mind, but for the most part a wise Man's words are of weighty Affairs.

Reg. 9. Verbis quæ vim comparationis obtinent, adjicitur ablativus significans Materiam ac Mensuram excessus.

Rule 9. Verbs of comparing and exceeding, require after them an Ablative Case of the Noun, which (1) signifieth the Thing, or Matter wherein, or (2) the measure by how much, e. g.

† 1. I think it dishonourable, that he should excel me in Virtue and Learning whom I exceed in Years.

Philip of Macedon was outstript by his Son in Glorious Achievements, but in Gentleness and a courteous, affable Disposition came short of him.

2. He

† 1. He by many Degrees excels all his School-fellows in Piety and Knowledge.

If you so much outgo others in Goodness as in Greatness, then have you true Cause of inward Joy. The more you surpass others in Goodness, the nearer you approach to the Image of God; who is not good only, but Goodness.

You outgo me in Height by the Head and Shoulders.

Reg. 10. Quiblibet verbis additur Ablativus, &c.

Rule 10. A Noun or Pronoun Substantive joined with a Participle (or with another Substantive, before which being is express'd or understood) and having none other Word, whereof it can be governed, shall be put in the Ablative Case absolute, i. e. not depending upon any Word but it self.

1. Death approaching, the Soul, which never before believed God's Word concerning Eternity, sees future things with greatest clearness, and Conscience accusing, the Man condemns himself, and (commonly too late) blameth his own folly; then he sees the Hell that God threatned him with, and which he shall quickly feel.

2. God being Teacher, Men shall learn; for nothing can resist the Divine Power, which effecteth whatsoever it designeth. They are happy that learn of so wise an Instructor.

Note, When you have the English of any of these Words, viz. Dum, quam, quando, si, quanquam, &c. Substantive next following, which seems to be the Nominative Case to a Verb, may more elegantly be put in the Ablative Case, and the Participle used to agree with it, instead of the Verb.

1. When God punisheth, the Wor'd trembleth, and wicked Men are sometimes taught the Fear of God by his Voice from Heaven; but some Men are of so obstinate Minds that nothing can move them; tho' God bestow all mercies on them, goodness doth not persuade them; and though they feel his Anger, they will not

obey him. The hardest Rock is softer than the Hearts of Men.

2. When God calleth, Men answer him not, and therefore he threatneth them with a Refusal when they cry unto him ; but he filleth with Blessings those that ask his Mercy with all their Hearts unfeignedly.

Reg. 11. Passivis additur, &c.

Rule 11. *Verbs Passive have after them an Ablative Case [of the Noun which betokens the doer] with a or ab, which Prepositions answer to the English signs of or by.*

1. He is beloved of all, that is of courteous behaviour ; but he is more hateful than the Pestilence, that, when he speaketh smooth Words, thinketh evil, whose Heart disagreeeth with his Tongue.

2. The Hearts of Men are full of Deceit ; the most wise Man knows not himself sufficiently ; the thoughts of Men are thoroughly known only by God, who made the Heart, and seeth all his Secrets, and will call Men to judgment ; and the most hidden things, shall hereafter be laid open by him that seeth all things.

Exc. Quorum Participia frequentius, &c.

The Participles of Verbs passive require after them rather a Dative of the doer, than an Ablative, e. g.

The News of his own Son's death being heard by the Philosopher, when his sudden lamentation was expected by his Friends, he only said, I knew that I begat him mortal ; he did not become pale or languid with Sorrow ; he did not faint in his mind ; he was not presently sick of grief ; he seemed a Man of an unshaken mind.

As for the other Words after a Passive (sc. all besides such as betoken a doer or sufferer) they must be the same Case which the Verb Active requires.

† Reg. 12. Vapulo, vaneo, liceo, exulo, fio, are called Neuter Passives, and have the same Case after them that the Passives have.

1. Cicero the famous Roman Orator, a Man of the greatest Eloquence, was banished by Claudius ; but the
Image

Image and Memory of his excellent Virtues remained among the Citizens, who valued so great a Man at a great Rate; he was recalled from his Exile, he was called the Father of his Country, which title properly belongeth only to a King. His Works are prized by all learned Men highly.

2. The Boy is deservedly beaten by his Master, that whilst he readeth many Authors, of whom he may learn Eloquence, Elegance, and Moral Precepts, which conduce to his profit, besides the meer *Latin Words*; yet only readeth and remembereth nothing.

Of the Construction of the English Infinitive Mood.

Reg. 1. **Q**uiusdam tum verbis tum Adjectivis, &c.

Rule 1. *The English Infinitive Mood hath next before it the sign to, or such English Verbs as have the sign to before them, must be rendred into Latin by the Infinitive Mood; e. g.*

1. He that desireth to learn, and to be Wise, is not content with one Reading, he readeth over again. Some have need of many Readings, whose Memories are not tenacious of Instructions; the Memories of some Boys are like the Water which retaineth not an Impression; Children of less Wit conquer a Difficulty by frequency, which the hasty Labour and Industry of greater Wits cannot conquer: Use Patience, thereby thou shalt attain to whatsoever thou desirest to understand.

2. The Boy that never doubteth, learneth nothing: he is rash, and ignorant how much Labour exact Learning will cost a Boy: he forgetteth Consideration, which is most necessary for all that learn; he thinketh himself Wise, therefore he is justly thought a Fool by all others: He that goeth most slowly, is wiser than his Companion, who runneth

headlong. Drones are not worthy of Commendation ; but the over-hasty are worse than they ; extremes are dangerous in all Things. Go the middle way if thou desirest to attain thine end.

Rule 2. *When two Verbs come together without a Nominative Case between them, tho' the latter have not the sign to before it, it is the English Infinitive Mood, and must be put in the Infinitive Mood Latin.*

1. A Godly Son dares not disobey his Parents, tho' they be fond of him ; he abuseth not their Love ; they indulge him, yet he pleaseth them ; for if he resist his Parents Will, he displeaseth God ; he will not hearken to the evil counsel of Wicked Boys, that are void of the fear of God ; he had rather be despised, and lose their Company, because of his Honesty. The Love of the Wicked is more dangerous than their Hatred.

2. Who can compare any other Treasure with Learning ; It excelleth Riches and Honours ; for all Substance being taken away, Learning abideth inviolable ; Violence cannot spoil a Man of it ; it continueth untouched in the midst of all Losses.

Rule 3. *When two Verbs come together in the English, with nothing but a Nominative Case between them, that Nominative Case may be turned into the Accusative, and the Verb which seemeth to be the Indicative Mood, be made by the Latin Infinitive.*

1. When Alexander the Great called to mind, himself had killed his dearest Friend, he intended to have stabbed himself ; but some of his Soldiers knew he intended evil to himself, and hindred him. Self-murder had not well revenged Man-slaughter ; the Death of so great an Emperor had not repaired, but had doub'ed the loss.

2. Titus Vespasian the Eleventh Roman Cæsar, after he had conquered and taken Jerusalem, when he entred into the City and the Temple, lamented that the divided Inhabitants had destroyed so glorious a City by their Cruelty and Obstinancy ; he the Con-
queror

queror pitied the Conquered ; he bewailed their Folly ; he was called, *The delight of Mankind* ; no Prince was ever of a sweeter Temper.

3. Historians say, *Aristides* left not (when he died) Money sufficient for the Charges of his Funeral ; they tell us, the publick Treasure supplied the greater part.

Note 1. But if, for the Conjunction understood, quod or ut be express in the Latin, the Nominative Case, and the Indicative or Subjunctive Mood must remain (as they seem in the English) to come after quod or ut.

N. B. 2. When the Conjunction that, is expressed in the English, and it seems, as if quod or ut must be made for it in Latin, quod may more elegantly be left out, and the Word which seems to be the Nominative Case translated by the Accusative, and the Verb by the Infinitive Mood, e. g.

† Note 3. For the Difference betwixt Quod and ut, observe when the Word That may be turn'd into because, or the Thing spoken of is done or doing, use Quod ; and when the Word That imports the Intent that, or the Thing spoken of is to be done, use ut.

1. He that believeth the Report that he beareth from a Liar, is a Fool ; a wise Man never trulleth him that once deceived him ; he that is deceived once by a Knave, blameth the Deceiver's deceit ; but he that is twice cheated by the same Man, betrayeth the greatest Imprudence : he that knows that his Companion is deceitful, and yet trusts him, tells the World that himself hath lost his Reason.

2. That is a Boy of a generous Spirit, that when he heard that his Master praised him, used his utmost Diligence, that he might not seem unworthy of the Praise which his Master gave him, that is persuaded by Arguments more strongly than by Stripes.

† 3. When a wise Man heareth that himself is blamed, he enquireth who blameth him ; if he understand that good Men accuse him, he accuseth himself by their Testimony, and ceaseth to commit those Things

which seem evil to others : if he hear *that* wicked Men blame him, if deservedly, he bewareth for the future : but if they accuse him, because his exact Virtue displeaseth them, he rejoyleth in their Accusation.

Reg. 4. *Prins supinum activè, &c.*

Rule 4. *The English of the Infinitive Mood Activè, after another Verb betokening motion, as going, coming, &c. must not be made by the Latin Infinitive, but by the first Supine of the Latin Verb, e. g.*

1. A Man that spendeth many Years, and layeth out all his Time upon trifles, is like a Merchant that went a long Voyage to fetch Ashes from Mount *Ætna*, which being exposed to the Winds, he lost them all in his Return.

2. Ovid saith the younger Women go to the Theatre to see the young Men, to shew their gay Cloaths, to procure themselves Wipers; they go not only to see and to hear.

3. Boys go to the Church to hear Sermons, but they do not attend to the Preacher : they hear of serious Things, but their Minds are busied about Vanity ; they forget the Pious Instructions ; they are unmindful of their own Advantage ; they sit talking of play, and of things which do not belong to their welfare, they go away void of all Piety ; they are most worthy of Punishment, that abuse Sabbaths. Boys are sent to Church to get increase of Spiritual Knowledge.

Rule 5. *The English of the Infinitive Mood Passivè (to be) coming next after a Verb betokening motion, must not be rendered by the Latin Infinitive, but by the Subjunctive with the Conjunction (ut)*

1. Boys come to School to be instructed, but they are Enemies to themselves, they do not use their Time rightly ; the Master endeavours to teach them, but they do not answer his Care ; they are a grief to the Master, who pinieth their Ignorance.

2. He that is worse than his Ancestors, and more ignoble

ignoble, is of a base Spirit; but whosoever endeavour-
eth to advance the honour of his Family by greater
Virtue, is truly worthy of a great Name among Men.
He that hasteth to be honoured deservedly, is Wise;
but he that runneth with all speed in the Paths of
Vice, hasteth to destroy himself and his Honour,
and is deservedly called a Fool.

Rule 6. *The English of the Infinitive Mood Active,*
coming after the English of any Tense of the Verb (Sum)
must not be rendred by the Latin Infinitive, but by a
Participle of the Future in (rus.)

1. When thou art to chuse Companions for thy
self, find out those that are better and wiser than thy
self, of whom thou mayest learn something; he that
learneth of all with whom he converseth, is like a
Bee, that when it is to perform its wonted task, ga-
thereth honey every where; but he that chuseth use-
ful Companions is like the Ermin, which when it is
to move from its former place, treadeth only in the
cleaneest Paths.

2. converse with those that are more honourable
than thy self, so shalt thou be honoured of all that
observe thy choice, but avoid those that are too much
greater than thy self; they will be Lords, not Friends;
they will scorn thee when thou art to undergo misfor-
tunes.

Rule 7. *The English of the Infinitive Mood Passive,*
after any Tense of (sum) must be rendred by the Partici-
ple of the Future in (dus;) never by the Infinitive La-
tin.

1. The Goodness of God is to be praised, who
bestoweth even upon his Enemies innumerable kindnes-
ses, who giveth Rain and other necessities to those
that serve him not. It becometh us to imitate his
blessed Example; let us do good to our Enemies;
that Piety is to be admir'd, which is extended to so
great a Degree.

2. He is to be blamed that is over-prodical; they
are to be despised that are Covetous; withhold not

thy Money when there is need of it, nor waste it when there is no need. Riches are Treasures lent to Men by God, which they must use as he pleaseth; they are not to be laid out without his leave, nor to be detained when he demandeth them.

Rule 8. *The English of the Infinitive Mood signifying to the end for, or that he might, is made by the Gerund in (um) or the Subjunctive Mood with (ut) or with a Relative.*

1. The Prince that hireth Soldiers to fight his Battle, buyeth Enemies to destroy himself; they that for desire of reward will revenge any Quarrel, are dangerous to those to whom they seem Friends, and whose cause they defend; for more Money will buy their force against their former Masters; the richer Prince shall always have their help; they serve Money, not the Prince.

2. He that buyeth Books only to lay up in his Closet, who never readeth them, is like a Man that is desirous of fine Cloaths, but layeth them up in his Chest, and doth not put them on.

3. He that only lives to gratify his sensitive Appetite, is not a Man, but a Beast; he lives a Bellial-Life; he is the most base of all Slaves, that serves himself; the Man is to be honoured, that prefers his noblest Reason before his Senses.

Reg. 9. Gerundia in di pendent a quibusdam, &c.

Rule 9. *When the English of the Infinitive Mood Active comes next after any of these Substantives, viz. Studium, causa, tempus, gratia, spes, opportunitas, modus, ratio, potestas, licentia, consuetudo, consilium, vis, norma, amor, cupido, locus; after an Adjective which would govern a Genitive Case of a Noun, such English Infinitive Mood must be rendered by the Latin Gerund in [di.]*

1. Foolish sinners neglect Exhortation, till Time is past; and when their wishes are vain, Death approaching, they then desire opportunity to amend their Lives; when they have abused Divine Patience, they

they afterward beg space to return. Late Repentance is seldom true.

2. He that hath stedfast hope to live for ever, is not angry with Divine Providence, when it bids him go hence; he is sure to see God: And what earthly felicity is to be compared with that Vision.

3. A desire to die is culpable, when it proceeds only from impatience by reason of trouble, but he that is desirous to live, when Death would be more honourable to God and Religion, wanteth Christian-Courage, and is of a feeble Mind.

4. He that is greedy to heap up Riches to himself, nor careth by what Arts or Means he obtaineth them, layeth up for himself Repentance. Unjust gain pleaseth the Covetous, but displeaseth God; and the remembrance of it will become bitterness at last.

5. The Devil useth many Stratagems; he hath many ways to deceive; he is skilful to destroy; Time and Experience have encreased his Cunning; but he fieth from those that resolutely resist him, the strength of God assisting.

Reg. 10. Posterius Supinum passivè, &c.

Rule 10. The English Infinitive Mood Passive, coming after a Noun Adjective, must be rendered by the latter Supine of the Verb above.

1. A Man is hard to be found that preferreth the Advantage of his Friend before his own; that not only pitieth his Friends Calamities, but also helpeth him with all his Might. Adversity is the fittest Time to try the sincerity of Friendship. The Bonds of Friendship are to be observ'd as Sacred.

2. Parents are worthy to be reprov'd, that indulge their Children too much. He that careth not for his Family, is worse than a Heathen; he is worse than a Brute. But those Parents that give Children leave to live and act according to their own Will, are unfaithful to them.

3. The Condition of Parents is to be bewailed, that are depriv'd of their Children; but the hard lot

of Children is more worthy to be lamented, that are destitute of Parents, for they are expos'd to unknown Events.

4. A Child that feareth God is afraid to speak those things which others act; he is afraid to repeat those Words which other Boys spoke. His pious Parents tell him, That all Wickedness is not only sinful to be committed, but is also sometimes dangerous, always unhandson to be exprest. But Children too often speak of the evil Words and Works of their Companions with delight, at best without hatred.

N. B. *The English Infinitive Mood after Adjectives, may elegantly be also rendred by the Subjunctive Mood of the Verb, with the Relative [qui.] For Exercise of which, Boys may be accustomed to render that Clause of the former Example, wherein the force of the Rule lies, both ways in the same Exercise, viz. both by the latter Supine, and by the Subjunctive.*

Rule 11. *The English Infinitive Mood Active, after any Tense of [Sum:] when the Infinitive Mood noteth property, duty or place, must be rendred by the Latin Infinitive as it seemeth to be, but the word that seemeth to be the Nominative Case to [Sum] must then be turned into the Genitive, governed of [Sum,] or it may be rendred by oportet, &c.*

1. The Master is to take care that the Scholar neglect not his Study, while he is in School; but Parents are to look to it, that Children obey them, when they are dismiss'd from School. It is not meet to trouble the Master with Domestick Faults.

2. Children and Men are to avoid rash speaking. All must use consideration. He that speaketh without care, often remembreth some words which fill him with Sorrow afterwards. An hasty Tongue is full of Folly and Vanity, and most frequently guilty of Lies. Those that expect Peace and Safety, are to restrain their Tongues with a Bridle.

Reg. 12. *The English Infinitive Mood Active coming after Adjectives, betokening worthiness, fitness, or something*

thing like to them, must be rendered in Latin by the Subjunctive Mood, with the Relative qui.

1. He is unworthy to live, that liveth only for himself. A wise Man is a common good, who consulteth for the benefit of others, who endeavours to do good to all ; but yet he is not to be commended, that as a busy-body searcheth out those things which do not belong to him. The middle way is most safe. He is truly wise, that neither neglecteth his Duty towards his Neighbour, nor medleth with other Men's private Affairs. Those Men are unfit to have the name of Friends, that search out the Conditions of other Men, not that they may help them, but that they may know and divulge them.

2. He is unfit to enjoy Riches, who doth not use them. God giveth them Riches, that they may serve him with them, but they abuse the greatest Plenty ; their insatiabl: Desires provoke them to unjust Methods to increase their Substance. He is more happy, that (whilst Poverty lesseneth his Power to do good,) striveth to serve God with his utmost Ability ; than him, that whilst he hath Opportunity to do much good, doth nothing ; he is worthy to lose that which he useth not.

Reg. 13. When the English Infinitive Mood Active cometh after a Noun Adjective which Adjective governs an Accusative Case, with the Preposition ad, such Infinitive Mood must be rendered in Latin, by the Gerund in dam with ad.

1. Reveal not thy Miseries to any, except to those that can help thee. Many are ready to ask, How dost thou do ? that are not forward to help on thy welfare. Believe not all that say, they pity thee. Trust a true Friend (if thou be sure to find such an one) that will pity thee, and will be forward to use his greatest Endeavours to free thee out of thy Trouble.

2. Advise thy Friend most warily, lest thou injure him, and he accuse thee of Enmity : Rash Counsel is unprofitable to him that giveth, and to him that receiveth.

giveth it. Be ready to hear, careful to contrive, but slow to speak,

3. Is it hard to move him that is accustomed to do evil. Custom is equal to Nature for Strength and Persuasion. Admonitions, Instructions, Threatnings, Promises, Fears are ineffectual, to banish Vice from a Mind in which it hath a long time dwelt.

4. It is strange to be observed, how earnestly Boys endeavour to cheat themselves, whilst they think they only cheat their Master. They are sent to School to get Learning, but they invent Arts to escape saying their Lessons, whereby they continue Block-heads, and never come to Learning. They go to School to be instructed, but they are glad if the Master forget to call them, though he very seldom please them so. When they are to give an Account of their Authors, they have Brains ready to invent little Tricks to supply their Neglect; whereby they strive to impose upon the Master, who yet is faithful, and findeth out their Craft. When they have committed a fault, and are to be punished, they endeavour to excuse themselves with lies, or endeavour to appease the Master's Anger by promises, which they never perform. Parents buy them Books to read in, and they are capable to understand them, but they read idle trifles when they should study. They desire nothing more than to stay away from School; they shun their own benefit, and covet their own leis; but when they come to Man's Estate, they see they were their own Enemies.

The Construction of the Participle.

REG. 1. **P**articipia regunt casus verborum, &c.

Rule 1. Latin Participles govern such Cases as the Verbs of which they come; except Participles in *dos*, which govern a Dative Case after them, the Verb which they come of, govern an Ablative.

1. Virtue

1. Virtue to be preterr'd before the purest Gold is valued at a low Rate ; and Virtuous Men are despised of many ; but they enjoy inward Peace and Tranquillity. Pity the greatest Men, who are loaden with Wealth, and yet are Miserable, because they want the chief Happiness of Man.

2. How many are like the Brutish Swine, that prefer Dirt and Mire before the cleanest Palace ; they despise Jewels, and gather up Pepples ; they are content with sordid Earth, despising Heavenly Things, wanting Wildom to distinguish.

Exc. 1. Participiorum voces cum fiant, &c.

When the English of a Participle may Form all the Degrees of Comparison, that Latin Participle then becomes of the Nature of a Noun Adjective, and requires the Substantive following it, to be put in the Genitive Case, whatsoever Case the Verb governed.

1. That Master is most loving to his Scholars, that will not suffer them to loiter, nor will give them too much time to play ; that restraineth them from Evil by the severest Laws ; that giveth them Rewards when they are Worthy of them, but yet punisheth their wilful Idleness, when nothing else will amend them.

2. A Friend, that reproveth of Errors, is preferred before him that flattereth with his Lips ; the Wounds of a Friend are more healing to a Man, than smooth Words of a flattering Enemy.

Exc. 2. Exosus, perosus, pertasus, &c.

(Pertasus) weary, a Participle, requires an Accusative Case after it. So also (exosus) and (perosus,) when they signify hating ; but when they signify hated by, or hateful to, they require a Dative Case.

1. Judges *hating* Bribes and Covetousness, are *bated* by those whose Guilt prompts them to avoid the stroke of Justice ; but they are chosen by Wise Princes. For unspotted Justice is the best Friend to Royal Power.

2. He is *bated* of all, *bateful* to God and Men, that useth a double Tongue ; he is certainly a Dissembler

sembler, whose Words are changed according to Occasion, he is a Friend to no Body; he always dispraiseth those whom he seems to admire, he speaketh good to all, whispereth Evil of all, his Mouth disagreeeth with his Heart. All Men become weary of his Company; those that sometimes thought him a Friend, soon begin to distrust him, for he is void of common Honesty.

Exc. 3. Natus, prognatus, satus, &c.

Exc. 3. Natus, prognatus, satus, cretus, ortus editus, creatus; Participles of Verbs Passive, require an Ablative Case without a Preposition, whereas their Verbs require an Ablative with a Preposition.

1. A Son born of honest Parents, is more worthy than him that sprung from a wicked Rich Man.

2. Man sprung from the Dust by his creation, hath many times his Mind fastned on the Earth, nor doth he mount from thence, till Wisdom instruct his Choice.

3. A Man hating Vice, is more Beautiful in the sight of God, than him that is adorned with glittering Robes, but indulgeth Sin, which God hateth, who loveth Virtue sprung from Heaven.

Reg. 2. Gerundia, in do pendent, &c.

Rule 2. The English Participle in ing, coming after a Preposition, Verb, or Adjective, which govern an Ablative Case, the Word that seemeth to be the Participle, must be rendred by the Gerund in do, if after an Adjective or Verb, having of, with, or by, after them without a Preposition; if after any other English with it.

N. B. Gerunds govern the same Case with their Verbs.

2. He that is quickly weary of attending to the Minister Preaching, or tired with kneeling while the Master Prayeth, is a lazy and wicked Boy; he loveth not the Worship of God, but hath his Mind busied about Playing, while he seemeth to serve God.

1. Idle Boys endeavour to allure others from Studying.

dying, but the diligent hearken not to their Temptations; for no good is gotten by neglecting: It is better to displease idle Play fellows, than to please them; but every place is full of wicked Boys, who corrupt others, and exhort them to various Vices.

3. Boys learn by teaching others, who are more ignorant than themselves; by repeating over those things which they have formerly learned, they fasten them more stedfastly in their Memories. They have need of all Opportunities to call over past Instructions; for they are forward to forget them, tho' they be Boys of good Wits and competent Memories.

4. Boys many times learn Wisdom from observing the Punishment of others; but some refuse to be taught Diligence that way; their own Experience only reduceth them to Obedience. Boys imitate Men; some become wise at other Mens charge, others at their own. Experience is the best Mistress in all things; but in Sufferings altogether unwelcome.

5. But amongst Boys, as well as amongst Men, some are obstinate in offending; neither the Experience of others will move them, nor their own; they wilfully sail in those Seas, where they before scarcely escaped Destruction.

Reg. 3. Gerundia in dum pendent, &c.

Rule 3. *When the English of the Participle of the Present Tense, cometh after the English of any Preposition, which governeth an Accusative Case, or after any Adjective which will have an Accusative after it, with ad: In such Case, the English Participle must be rendered in Latin by the Gerund in dum, with the proper Preposition set before it.*

1. At eating Boys ought to sit still, not to talk. At saying Lessons, none ought to speak, but he that is appointed by the Master, whose leave is to be asked before the Scholars betake themselves to play.

2. The Boy that is chastised becaule of truanting, hath no caule to accuse the Master of Severity, he ought to blame

blame himself, and to resolve, God helping, that he will shake off Idleness for the future.

Note 1. *The English word must (which may be rendered by (oportet) and another Verb of the Imperative Mood) is also to be made into Latin by quite omitting any particular Latin for must, and only turning the Verb following must, into the Gerund in (dum,) without a Preposition; and setting the Verb (est) impersonally after the Gerund, and then the Noun foregoing, which seems to be the Nominative Case, must be the Dative.*

1. They must strive with their utmost might, that desire to become learned, and to conquer the Difficulties which they will meet; all things that are excellent, are difficult to be attained.

2. The Soldier must fight valiantly, that beareth a Mind enflamed with a Desire to conquer the Enemy; his Arm must procure him the Honour which his Heart wisheth for: But sometimes secret Stratagems and subtil Policy defeat the most valiant Warriors: Deceit sheddeth less Blood, and hath sometimes more Success.

Exc. *If must stand before a Verb Irregular, or a Verb Passive, which have no Gerunds, oportet, with the Infinitive Mood after it, must be used, and the Word that seemeth to be the Nominative Case, must be the Accusative.*

1. Children must be obedient to their Parents: Children that grieve their Parents, purchase to themselves a Curse: they provoke God to deny to them that length of Life which he hath promised to the Dutiful; or if he suffer Rebels to live, he giveth them Children that will revenge their Parents disobedience.

2. Zeal is a Fire, whose flame proceedeth from the Fire of Love; but it must be confined within the Bounds of Truth; Nothing is more dangerous than blind and false Zeal.

3. In loving God, we must not neglect our Neighbour; the Observation of the Second Table of the Decalogue

Decalogue, must be joined with our Care to keep the first: He keepeth no Commandment truly, that wilfully neglecteth One.

Reg. 4. Vertuntur Gerundii voces, &c.

Rule 4. Sometimes the English Participle, which shou'd be rendred by the Gerund, according to the former Rules, is otherwise Latined, by turning the Word which should be the Gerund into a Gerundive Adjective in duss; and then that Adjective must agree with the Substantive next following, which may be practised in this following Example, viz.

1. A Desire to excel all others in Virtue, and in good Letters, is a commendable Ambition, and a delight in obtaining Praise, is worthy of Encouragement, because it is a sign of an excellent Mind; but he is a wicked Boy, that applieth his Thoughts, only to out-going the world in Villany. Such a Contention is Diabolical.

Rule 5. The English Participle in ing, must sometimes be Latined neither by the Participle nor Gerund, but by a Noun Substantive which is when it hath a, an, or the before it, and o after it, or when it immediately follows an Adjective agreeing with it.

1. The taking away of worldly Riches, sometimes tendeth to the encreasing of Spiritual Substance; the impoverishing of the Body, is the enriching of the Soul.

How imprudent are they, that immoderately bewail Losses? No loss is really great, except the Loss of Life eternal.

2. Frequent Thinking of those things that concern the Soul, are necessary for the most tender Years. None begin to serve God too soon, none soon enough; he that spendeth most time in serving God, shall have the greatest Reward. But Youth is not only full of Vanity, but thinketh it may indulge Sin and Folly without blame; as if there were some Years of our Lives which we may devote to the Devil. But what if our Lives be taken from us before the Expiring of those licentious Years, what an Eternity must we expect?

expect? Shall those live with God, who died before they began to live to him.

Rule 6. *The English Participle in ing, coming after a Verb of Motion, and having a before it, is rendered by the first Supine like as the infinitive Mood.*

1. The Man that goes a *hunting, hawking, or visiting* his Friends, when necessary Business requires his Care and Time, prefers his Diversion before his Profit, the Society of his Friends before the necessary Advantage of himself and his Family. Nor will any covet his Friendship that is not a Friend to himself.

2. The Boy that goes with his School-Fellows a *Playing*, when he ought to be diligent at the Task which his Master hath appointed him, prefers Play before his Master's Love, and his own Profit; and when he is weary of playing, he will return to his Book, but shall want time to prepare his appointed Exercises.

Rule 7. *The Participle in irg, after a Noun (Substantive or Adjective) that requires a Genitive Case, must be made by the Gerund in di.*

To be skillful in cheating others, is a base Art; Fools are wiser than such Politicians. He that only venteth knacks of deceiving, is full of Craft, but void of Wisdom. A wise Man is like a Dove for Innocency, tho' he be not unlike the Serpent for Caution.

Rule 8. *The Participle in ing, after am, art, is, was, were, or any Passive sign, must be Latined not only by the Participle, but by the Verb Active, and in that Tense of it, and Number, and Person, which the Passive sign betokens.*

1. A diligent Boy is always *learning*, not only while the Master is *instructing*, but also while other Boys are *playing*; he readeth Books which promote his Learning, or readeth over again that which he hath learned in the Schools; he only now and then useth moderate Rest and Recreation, because it is necessary

for his Health, and maketh to the sharpening of his Wit.

2. Excellent *Appelles* was daily drawing some excellent Picture with wonderful Art, no day passed without a Line.

3. Those that use not time in the beginning of their lives, will be even perpetually lamenting their Folly afterwards, they will be hourly condemning themselves, and saying Oh, at what a great Price, would I willingly purchase time past.

Rule 9. *The Participle in ing, after from, for lest that, may elegantly be rendred by the Subjunctive Mood, with nē before it.*

The Providence of God keepeth us from perishing; the Power of God assisteth us in acting those things which please him; the Grace of God keepeth us from sinning; the Goodness of God preserveth us from suffering Afflictions; the Death and Righteousness of Christ hath redeemed us from dying eternally.

Rule 10. *The Participle in ing, after a Verb importing to cease, leave, or give over, is rendred by the Infinitive Mood of its proper Verb.*

1. Constancy and Stedfastness, are Signs of a generous Mind: He that leaves acting laudable Things, and degenerateth into Vice, was never truly good.

2. A wise Man never leaves learning, 'till he gives over living: He hath need of more Knowledge, that hath the greatest Wisdom.

† Rule 11. *The English Participle having, when it stands immediately next before another Participle, which comes from a Verb Deponent, is not rendred by any particular Latin Word, only is a sign that the following English must be Latined by the Participle of the Preter Tense of the Verb Deponent.*

1. Poor Men having gotten Riches or Honour, grow Proud; they despise those that were equal to them; they are of more scornful Minds and Behaviour, than those that are Sprung of Noble Race.

2. Humility is the true Gentility. Men honour and reverence

reverence a Nobleman that is courteous towards his Inferiors, more than him that scorneth to speak to them, or to hear their Requests, who *having* relied upon his Goodness, have often intreated him.

Rule 12 *Having, coming before a Participle of a Verb Active, and having been, before a Passive, must be rendred by the Preterperfect (if the Thing spoken of, be now doing, or will be done hereafter,) or by the Preterpluperfect Tense of the Subjunctive Mood (if the thing spoken of, be past,) with cum.*

† 1. Those were the most noble Champions, That *having conquer'd* Kingdoms and Countries, spared the Inhabitants, and granted them greatest Privileges. Their Clemency did not hinder their Victories; it rather made many yield to their Power, from whom they might expect Lenity; but who, not *having been* conquer'd, would Surrender to a Bloody Conqueror.

† 2. Kings and Kingdoms are under the Power of God, God setteth up Kings; it is not the Subjects part to pull them down, but to obey their Authority. They are to pray for the Lives and Prosperity of Rulers; and *having gotten* a Gracious Prince, they are to bless God, who gave them him, and to defend him, *having been* well governed under him. He that feareth God, honoureth the King; and *having obeyed* him in Peace, hazardeth his Life for him in War.

Construction of Words betokening Time.

Reg. 1. QUAE significant partem temporis, &c.

Rule 1. **Q** Nouns which betoken part of time, i. e. which answer to the Question [when?] either express before it, or implied) must be put in the Ablative Case.

1. He that *always* designs to be good *next Week*, or *next Year*, to amend his Life, and doth not this day begin his Work, seems to endeavour to mock God: He cheateth his own Soul: he pleaseth the Devil, who loveth such hurtful Delays, and persuadeth Men with

with all his might to disobey God, and prejudice themselves. That Tempter promiseth them *longer* Life, and *space* to Repent. Men too often believe him, rather than God, the Fountain of all Truth. Delayers convenient Seasons never come. Let us not say, *next Year, next Month, next Week, next Hour*, nor *next Moment*, but embrace the Offer of Eternal Happiness this present Instant.

2. Q. *When wilt thou increase thy Diligence?*

A. The First Day wherein we return to School.

Reg. 2. *Quæ autem durationem, &c.*

Rule 2. *Nouns betokening Continuance of Time, i. e. which answer to the Question, [how long?] express or understood) must be put in the Accusative Case.*

1. The Boy that Loiters a *whole Week*, becomes Idle afterwards, and will not study: That Boy is Wise, that mingleth study with Play, even upon Holy days; then Play is pleasant to him at his Intervals, and his Mind is ready for Learning; so that when he returns to School, he can learn all the Day without Weariness; and there shall be need of no Labour to the Master, as to him, whilst he must strive greatly to persuade other Boys to forget their past Pleasures.

Note. Against or for before a Word of appointed Time; are to be rendered by in, with an Accusative Case, of the Word of Time.

1. He that promiseth a Gift or Kindness against the *next Week*, and delays it until the *next Year*, doth his Friend no Good. Gifts given in Season, are acceptable; but Delays diminish the Worth and Thanks.

2. The Man is Wise, that in Prosperity layeth up against Adversity; he that spendeth all without Care and Fore-sight, commonly wanteth afterwards without Remedy; for he is incapable to help himself, and his Friends pity him not, because he is become Poor by his own neglect.

3. Detain not a whole Year, what is only lent thee for a Day; thy Friend may forgive thy breaking of thy

thy Promise, but he will be unwilling to lend, when thou hast need of his help the second Time.

Note, Particular Phrases of the Noun of Time, have a different Construction from the former.

Suetonius writes of Augustus Caesar, That when he proposed not to grant any Thing which was requested of him, he was wont to answer the Suppliant; I will do it upon the Greek Calends, because no Nation besides the Romans had Calends, which Name they gave to the First Day of each Month. Upon the Second Day the Nones began.

Construction of Nouns betokening Place.

Reg. 1. *Spatium loci in Accusativo, &c.*

Rule 1. *Nouns that betoken how far one Place is distant from another, or any Measure of the length or breadth of a place after a Verb, may be rendered in the Latin either by the Accusative Case, or the Ablative.*

1. Our Country-House is Twelve Miles off from this Place; my Brother and I walked hither in three Hours, and we are still Seven Miles distant from our Inn: we must walk apace, that we may arrive thither this Night.

2. London, the chief City of England, is distant from York, an Hundred and One and Fifty Miles.

3. Geographers account, That the One Pole is Six Thousand Eight Hundred Seventy Two English Miles distant from the other.

Reg. 2. *Nomina Appellativa & nomina majorum, &c.*

Reg. 3. *Omne Verbum admittit Genitivum, &c.*

Rule 2. *At a place, is the same with in; and if the place be a proper Name of a Country, Province, or Nation, or a Noun Substantive Common; it must be put in the Ablative Case with the Preposition in; but in or at a smaller Place; as a single City or Town, must be rendered by the Genitive Case, if the Latin Noun or Place*

be of the First or Second Declension, and the Singular Number.

1. I have been in *Spain*, I have dwelt at *Rome*, I abode two Years in another City of *Italy*, I lodged a whole Month at *Paris* in *France*; yet Foreign Places did not delight my Mind, I had rather spend my Time at School in *London*, than live idle in a strange Land.

2. *Latin Books Printed at Amsterdam*, in *Holland*, are to be preterr'd before all others. *Dutch Printers* for the most Part use better Letters, and take more Care in Correcting.

3. When *Alexander the Great* was in *Persia*, he destroyed *Persepolis* the Royal City. *Thais* the Harlot persuaded him to destroy it, and it was wholly wasted by his Command. It stood a League off from the River *Araxis*. Forty Pillars carved with wondrous Art, remain Testimonies of its former Glory.

Reg. 4. Hi Genitivi, humi, domi, militiæ, &c.

Rule 4. On the Ground, at home, in, or at War, are rendered by the Genitive Case of the Substantives.

A good Man always doth good to his Country; when he is *at home*, he dischargeth his Duty, by instructing his Family, and making them useful to the Common-wealth; he teacheth them Obedience towards Princes and Magistrates, that they may not be injurious to Publick Peace, he teacheth them Piety towards God; and that they may learn, he giveth them his own Example. He knows that godly Men are the best Subjects. When he is in War (which he never enters into without just Cause) he fighteth valiantly: he endureth all Hardship, lieth on the Ground, wanteth Sleep, suffereth Showers and Tempests: Content with his Condition, he feareth not Death; but boldly meeteth that Enemy, the most formidable of all, for the Sake of God, the King and his Country. At last he either dieth nobly in the Field, or quietly in his Bed, and all that remember him bewail the Publick

lick Loss. None can esteem such a Man at too great a Price.

Reg. 5. Domi non alios secum patitur, &c.

Rule 5. *The Genitive Case*, domi, at the House, hath never any other *Adjective* made to agree with it, except meæ, tuæ, suæ, nostræ, vestræ, aliæ. Domi is never used for Latin, to another Word, but at home, except the English of one of those Pronouns come with it.

1. A Wise Man dwelleth at home, he abideth at his own House; the Fool is always busie at another Man's House, and in the mean while, he neglecteth his own Affairs.

2. He that dwells in a decayed House, is more safe from Envy, than the Rich-Man, living in a Princely Palace; few envy the Poor, whose Condition is therefore to be esteemed Happy.

Reg. 6. Verum si proprium nomen loci, &c.

Rule 6. *When the proper Name of a City or Town, is of the Plural Number* (which is when there is no singular) or if it be of the Third Declension, in, or at such a Place, it must be rendred by the Dative or Ablative.

1. Many Wise-Men were born at Athens; many famous Philosophers. There was at Athens a famous University. The Grecians heretofore did so far excel all other Nations in Knowledge, that they did call all other Men Barbarians, in comparison of themselves, as if all Mankind were blind, besides themselves: But afterwards the Glory of Greece was diminished, and the Roman Splendor exceeded it.

† 2. The City of Delphos, and the Hill Parnassus, were in Phocis, a Region of Achaia, a Province of Greece. The Oracle of Apollo was given at Delphos; but when the Son of God took to himself Flesh, that Oracle, and all others, were reduced to Silence.

Note, *When two Nouns Substantive come next to each other, whereof both betoken place, but of a different Nature, the one a Substantive proper, the other an Appellative, and yet both belong to One Thing, so that they*
ought

ought by Apposition, to be put both in one Case, when they so seem, yet they must not be of the same Case, one with the other, but each be put in its proper Case, which it would be put in, if it stood alone.

The Seat of the Roman Empire was at Rome, the most noble Town of Italy; but the Power and Strength of it, extended to the farthest known Parts of the World.

Reg. 7. Verbis significantibus motum ad locum, &c.

Rule 7. To after a Verb of Motion, and before a Word of Place, if the Place be a proper Name of a City or Town, of whatsoever Declension or Number, must be rendered by the Accusative Case, without a Preposition. If a Noun Substantive Common, or the Name of a Country, by the Accusative Case, with [ad] or [in].

1. Scholars go from School to Oxford, or to Cambridge, that besides the learned Languages, they may study the liberal Arts. But some are of so stupid Brains, that after that they have continued there in the Universities many Years, they become nothing more Learned, which is greatly to be wondered at; but those that are unteachable at School, for the most part continue such. The two Universities are the Eyes of the Nation; but they cannot open the Eyes of the Blind.

2. Those that apply their Minds to the Study of Physick, are oftentimes sent to Holland, to Leyden; from which Universities, famous Physicians have proceeded.

Reg. 8. Verbis significantibus motum à loco, &c.

Rule 8. From or by a Place, if it be a proper Name of a smaller Place, must be rendered by the Ablative Case, without a Preposition; if an Appellative, or the Name of a greater Place, with a Preposition.

1. Julius Cæsar, the Emperor, after that he had Conquered Britain, built a Tower at London, the chief City of Britain; but he continued not at London,

he appointed Rulers in his stead, and returned from London to Italy.

2. Idle and wicked Boys come from the Church, and from the School, more willingly than they go to them.

3. Henry the Eighth King of England, regarded not the Threatnings and Bulls, which came from Italy against him; he violently shook off the Papal Power, tho' he retained the Roman Religion.

Rule 9. Domus, an House, or Home, and Rus the Country, have in all Respects, the Construction of proper Names of Cities and Towns, as to their Cases.

The Construction of Verbs Impersonal.

1. **V**erbs Impersonal have never any Nominative Case before them, nor Accusative before their Infinitive.

2. Not only Verbs which have it before them in the English, are Latined by Impersonals, but when Boys find I, thou, he, &c. the signs of Verbs Personals, they will sometimes find such Latin for the Verb, as is only of the Third Person, which Latin is an Impersonal Verb.

Reg. 1. Hæc tria Impersonalia, &c.

Rule 1. Three Impersonals, viz. interest, refert, and est, (which is sometimes an Impersonal) require a Genitive Case after them, of the Noun following, except me, thee, him, us, you, or whom, come after the English of them, and these Particles must be rendered by the Ablative Case of the Pronoun Possessive.

1. It much concerneth Boys to avoid evil Company, as they would beware of the Plague; they are more hurtful to the Mind, than the most Contagious Disease to the Body. Wicked and Profane Play-fellows are Tempters, which do the Devil's Works: they sometimes Change a Boy of an honest Mind, into a vile Rebel. He that converseth with evil Boys, at length becomes like them; he leaveth his Care to please

the

the Master, he giveth over his Endeavouring to serve God, and his obeying his Parents. They teach him Sabbath-breaking, Swearing, Lying, and all Vice, which it will be difficult to unteach him; and unless God bless some Instructions, and by Divine Power alter him, his Life being wasted in serving Sin, he perissheth for ever.

2. It *concerneth me*, and all Men to look to our selves; the World is full of Knaves and Knavery. It is hard to be known, and he is hard to be found that is fit to be trusted.

Obs. Adjiciuntur & illi Genitivi tanti, &c.

These Impersonals besides a Genitive Case of the Person whom, have also another Genitive of the Word betokening the Degree.

1. The greatest Caution is to be used in the Presence of Boys; Masters must behave themselves very warily, lest Scholars learn evil of them; and it greatly *concerneth Boys* to imitate the Master's Virtue.

2. It *little mattereth*, whether he that instructeth be great; it is sufficient if he be good.

3. It *little matters* how much Money a Man have, if he be honest; honesty is worth loads of Treasure.

Reg. 2. In Dativum feruntur hæc Impersonalia &c.

2. Accidit, certum est, contingit, constat, confert; competit, placet, dolet, expedit, evenit, liquet, libet, nocet, obest, prodest, præstat, sufficit, vacat; and in general, all Impersonals which have the Sign to or for after them, require a Dative Case.

1. If God please, Physick shall profit a Man; but God with-holding his Blessing; all endeavours are vain. God useth Physicians as his Servants; but unless God help them and their sick Person, they become unprofitable; he tempteth God, that neglecteth using the endeavours of Men; but it best agreeth with Religion, to joyn Prayer with Physick. God is always at leisure to do good to those that ask.

2. It greatly concerns those that are desirous to enjoy inward Peace, to believe the Omnipotency of God; it is manifest to the Eyes of the Servants of God, that he rules the World; and Trust in God, banisheth all fears from the Heart. Feebleness of Mind is the Misery of those that distrust Divine Power and Goodness.

Reg. 3. Hæc Impersonalia Accusandi, &c.

Reg. His verò attinet, pertinet, &c.

Rule 3. *Juvare*, *deceat*, and the Compounds of them, as also *delectat*, and *oportet*, require an Accusative Case without a Preposition; *attinet*, *pertinet*, *spectat*, an Accusative with *ad*.

1. It becometh Men of little Wisdom to hold their Peace; a Fool silent seemeth Wise.

2. The Tongue is the Author of much Evil; it therefore becometh a Wise Man, to restrain his own Tongue with the Bridle of Reason; it delighteth him to laugh at the Folly of Praters; it belongeth to younger Men especially to sit silent; they may observe what others speak, and it may be lawful for them to break silence, when they can Produce something worthy of hearing, which none else thought on; he that speaketh warily, is praised highly by the Wise.

Reg. 4. His Impersonalibus subjicitur, &c.

Rule 4. *Pœnitet*, *tædet*, *pudet*, *piget*, Verbs Impersonal require an Accusative Case of the Word immediately next them; (which Accusative in the English, seems as if it were the Nominative Case to the Verb,) and besides that, a Genitive Case of the Word following, which hath *o'*, *for*, or *as*, before it; also *miseret*, *miserescit*, an Accusative of the Person pitying, a Genitive of the Thing or Person pitied, e. g.

1. Good Men are weary of their Lives among the Wicked they pity their Madness, they are grieved at their Folly; whilst in the mean time Sinners are not ashamed of their Vices; nor do they repent of them till God opens their Eyes.

2. Good Men only truly Repent of their Sins, Hypocrites

rites Repentance is but pretended; but they are of most base Minds, that repent of their good Deeds. We ought not to boast of any Actions; we must give God the Glory, who gave us power to perform them, yet we must do good with all our Might.

3. It is worthy to be observed, how flexible the Minds of Boys are; they scarcely continue two Days in the same Thoughts; sometimes they keep not the same mind two Hours; when the Master layeth upon them a new Command they seem to rejoyce, and are very forward to obey it for the present; but they soon forget their Duty, and grow slack in performing it, when by their unconstant Parents, they are removed from one School to another, they admire their new Master, whom before that they despised and laughed at, and they speak against their former Master, whom the Day before they seemed to prefer before all the World. New and sudden Things please Boys, but they are soon weary of every Thing; that Boy is Praise-worthy, that in his tender Years, beginneth to shew Pre-
tises of future Constancy; and those Men are to be scorned, that in their elder Years are like Children for unconstancy. Manly Boys are to be beloved, Childish Men are to be slighted.

4. The Master pitieth the Scholar's Ignorance, he loveth the Scholar better than the Scholar loveth himself; which he will not believe, but he will believe it hereafter.

Obs, Nonnulla Impersonalia remigrant, &c.

Most Impersonals are only the third Person Singular, or Personals; which Personals are themselves also in use, as decet from deceo, pudet from pudeo, accidit from accido, placet from placeo, but pœnitet, tædet, and some others have no Personals

1. When God pleaseth, he turneth Evils into the Temporal Good of those that please him, it becometh not good Men to be angry with Providence; Contentedness becometh all Christians.

2. It is certain, that all things shall conduce to the

Benefit of God's Servants; and God requireth of them, that this thing be resolved on among them; to wit, to love him more vehemently, even when he depriveth them of worldly good Things.

Reg. 5. Cœpit, incipit, desinit, debet, &c.

Rule 5. *The English of any of these Verbs, viz. Cæpi, incipio, desino, debeo, soleo, and possum, which are indeed Personals in their own Nature; when the English of any of them cometh before the Infinitive Mood of an Impersonal, the Word that seemeth to be the Nominative Case to the Verb Personal, must be such Case, as the Infinitive Impersonal requires after it.*

1. Some begin to repent of their Talkativeness, when they have betrayed and destroyed their Friend by their lawless Tongues. We must not betray the Faults of our Enemies, especially we must not say of our Friends all that we know; A Wise Man speaketh evil of none, but some Men speak evil of all. Detraction is a Weed that poisoneth the Reputation of many, which groweth only in base Minds.

2. Diligent Boys use to be ashamed to give Place to their Equals in Learning; they are resolved, that none shall excel them; they give the Master great Hope; Shame worketh great Things, it sometimes persuadeth those, that Promises and Threatnings could not move.

The Construction of Adverbs.

Reg. 1. **E**N & ecce demonstrandi, &c.

Rule 1. **E**n and [ecce] are to be used for see, behold, lo, and not vide, cerne, &c. When one calls upon another to observe, or take Notice of, and if a Noun Substantive come next to any of them, that Noun must be put in the Nominative Case. Except the Word be spoken in Contempt or Blame, and then they will have an Accusative

1. Behold the Love of God toward Sinners, he forgiveth

giveth Men their greatest and most vile Offences; he receiveth those into his Favour, whom he hath Cause to hate, because of their Wickedness; repenting Sinners are welcome to the Arms of his Mercy; but *behold* the Adamantine hardness of Mens Hearts, who refuse to return to him, and to accept his Mercy; they prefer the Pleasures of Sin before Eternal Joy, they lose their Souls to win a gilded nothing.

2. *Lo* the Folly of Children, who love Play rather than Learning, that think him the best Master, that giveth them ofteneft leave to play; but those Masters are to be blamed, that please their Scholars to their Hurt.

Reg. 2. Quædam Adverbia loci, &c.

Rule 2. *Adverbs of quantity, time, and place, and [instar,] require the Noun following them, to be of the Genitive Case.*

1. The Nations of the World have come to that *pass* of Wickedness, that the Earth is like Hell, and many Men have degenerated into Devils. Wickedness and Idolatry over-spread the greatest part of the World; there is Profession *enough*, but little true Religion; true Christians are hated; some that call themselves the Servants of God, and are accounted Saints, bear Hearts full of Hatred, Envy and Malice against others. Pious Frauds, Ignorance, Licentiousness, Contentions, divide almost the whole World amongst them.

2. How much is the Veneration of Learning diminished among Men! Heretofore Learned Men were valued at a great Rate, they were thought worthy of Honour; but now Men are fond of Ignorance, they soon think that they have gotten Learning *enough*; some are so sordidly Ignorant, that they desire the utter extirpation of Learning out of the World; they pretend the banishment of Learning would promote the true Religion. but they are mistaken; learned Men are the best and strongest Pillars of the Church and State.

Reg. 3. *Tempori, luci, vesperi, are used as Adverbs, tho' Dative Cases of Nouns.*

Rule 4. *Adverbs which are derived of Adjectives, govern the same after them, with the Adjective that they come of.*

He that cannot conceal his Friends Secrets from those that ask him, but discloseth whatsoever is committed to his trust, acteth not only *unpleasantly* to his Friends; but *hurtfully* to himself: for he that behaves himself most warily to all Men, and liveth more watchfully than other Men, yet he may happen to do something, which being known, he may be deprived of his good Name; and he that is void of Knavery, sometimes hath need of Art in managing his Affairs; which if it be revealed, he obtaineth not his End; he is defeated of his Purpose. Therefore punish not his Crimes, nor his innocent Designs, that trusteth thee, relying upon thine Honesty. If thou betray thy Friend, thou shalt change his Love into Hatred, his Esteem of thee into Contempt. Every one is *so much* wiser, by *how much* he is more silent.

Reg. 5. *Adverbia Diversitatis, aliter, secus, &c.*

Rule 5. *Aliter, secus, ante, postea, Adverbs require an Ablative Case after them of the Noun betokening quantity.*

1. Men and Boys think liberty to Sin, sweet; but all will find far *otherwise*. Sinners enjoy deceitful Pleasure *a little while*, but that Pleasure cheateth them of Paradise; *a little while after* they must pass to Eternal Sorrow. They are Fools that sell Heaven at so low a Price. He is happier, whose Condition is imbittered with many outward Miseries all his Life, and obtaineth Heavenly Glory, than the greatest Prince, that *after* his Pomp, lives with cursed Spirits for ever.

2. He is a Liar, that denieth the same Thing this Hour, which he most strongly affirmed *a little before*; no Credit is to be given to his Words.

3. The Anger of a Fool is not to be teared; he threatneth Men with dreadful Things, but he hath
not

not Cunning enough to act Revenge; he behaviour
himself far *otherwise* than he speaketh. A Politick Foe
is indeed formidable.

Reg. 6. Cedo flagitantis, &c.

Rule 6. For let me see, give me, fetch me, and such like Expressions, it is more elegant to make cedo the Adverb, with an Accusative after it, than to render them by the proper Verb.

Let me see that Book ; reach-me also thy Pen ; I will write these Instructions which I have given thee ; otherwise thou wilt forget them : Thou feldom remembrest good Admonitions.

7. These Adverbs require the Verb coming next to them, to be put in the Subjunctive, and no other Mood.
viz.

Quoad, until, *Ceu*, } as { *Ac si*, even as.
Quasi, as tho', *Tanquam*. } { *Dum*, until.

Quasi, as tho', *Tanquam*. } ^{as} { *Dum*, until.

I. They, that when they are diseased in Body, neglect sending for a Physician, till the Distemper hath gotten greater strength than which Nature can resist, despise their own Health, as tho' Life were worth nothing. To cure them will be difficult.

2. Children neglected *until* Vice hath taken deep root in them, are hardly reformed, it is more Easy to bend an Osier, or a Twig, than to twist an Oak. Vice nourished many Years, becomes a Possessor at last, and is loath to leave its accustomed Dwelling. Parents are to be blamed that neglect their Duty in the beginning, *as if* they desired their Childrens future Debauchery.

Rule 8. *These Adverbs, if a Nominative Case and Verb come next them, require it to be put in the Indicative, and no other Mood.*

Donec, *so long as*; Ut, *after that*; Dum, *whilst,*
or *as long as*.

1. *So long as the Master is Ignorant of the Disposition of his Scholar, he spendeth his Labour in vain.*

2. But *after that* he findeth out his Inclination, and
with Methods agreeable thereto ; his Labours prosper,

the Boy encreaseth in understanding, whilst the Master easily discharges his Duty.

Rule 9. *Ne* for *Non*, in forbidding, requires the Verb following to be of the Imperative, or Subjunctive Mood, but rather the Subjunctive. When it is used for *lest* that, or *lest*, always the Subjunctive.

Resist not the wholesome Laws of the Land, wherein thou dwellest, which are the Princes Defence, and the Peoples best Safe-guard, lest thou provoke not only Earthly Lords, but also God, the Sovereign Law-giver, who hath commanded us to obey the Powers which he hath set over us.

10. The rest of the Adverbs are such as need no Rule for the Case that followeth them; and as to the Mood, may indifferently have after them either a Verb of the Indicative Mood, or of the Subjunctive; so that to name them, would be superfluous, as well as to heap up multitudes of Sentences, wherein Boys should exemplifie their indifferency. Nor is it very pertinent to give Boys Examples to demonstrate what they must do in these things, wherein they may do as they list.

The Construction of Conjunctions.

Reg. 1. **C**onjunctiones Copulativæ & Disjunctivæ, &c.

Rule 1. Those Conjunctions which are called Copulatives and Disjunctives, also Tanquam, velut, item, quasi, quam, præterquam, ceu, sic, (which are properly Adverbs) and sed, ni, nisi, cum, tum, videlicet, scilicet, when any of those come between two Verbs, they require them both to be put in the same Mood and Tense; and if they come between two Nouns, they must be of the same Case.

1. Covetous Men behave themselves, as though they thought themselves created for this Purpose, that they may enjoy worldly delights; they desire nothing else; But Men were born to greater Things; Beasts
and

and Creatures without Life, answer the designed Purpose of their Creation, and fulfil the Will of God better than Muck Worms.

2. How many Men speak more honestly than they act? No Man confesseth himself a Knave, but many are so; many promise, but break their promises. How happy would the World be if all Men would speak according to their Thoughts? All would enjoy Peace and Plenty.

Note, These Copulatives couple not like Tenses, when a plain sign of a different Tense stands before one of them, which is not before the other.

1. Honesty is the best Policy, and will appear the greatest Wisdom: all Honest Men find not worldly Success; but tho' they want outward good Things, God will make up to them that Defect by better Riches.

2. Negligent Boys have more Mirth and Jollity, than the Industrious; but Diligence maketh lovely, and will procure Honour both to Boys and Men.

3. Fools mock at Sin; but except they have seen at some time the Folly of that Derision, and shall repent of that Mistake, they shall after their Mirth suffer Torments, in which they shall not be able to be Merry.

N. B. If a Conjunction Copulative come between two Nouns, one of which requires a particular Case by one Rule of Grammar, the other must of necessity, have another Case by another Rule, then it does not join like Cases together.

1. Drunkards are to be accused not only of Prodigality, nor only of Beastliness, but of both; he that is given to Wine, is unfit for any publick or private Business, he maketh himself daily void of Reason, he is unworthy of the name of a Man; he enargeth Humanity into Beastiality.

2. Diligent Boys are industrious at School: at Home they use their utmost Endeavour, the Master seeing or not seeing.

Rule 2. These Conjunctions following, if a Verb come after

after them, require it necessarily to be put in the Subjunctive Mood, viz. *Pſi, tamenſi, etiamſi, quanquam, quamvis, licet, cum, (for ſeeing that) ne, ab, num; (for whether) ut and ſi.*

Rule 3. *Theſe Conjunctions require the Verb following them to be put in the Indicative Mood, viz. Quando when, Quoniam becauſe, Quandoquidem in as much as, Quippe becauſe, Ut as how.*

Rule 4. *Some are indifferent, or may have after them either the Indicative Mood, or Subjunctive, viz. Quod that, poſtquam after that.*

Ni { un- } Quia Becauſe, Nunquam Never,
Nifi { leſs } Quam Than, Priuſquam Before that.

Conſtruction of Prepoſitions.

Reg. 1. **P**repoſitio in Compoſitione.

Rule 1. *A Prepoſition joined to a Verb, to compound it, governeth the ſame Caſe after it, as it would if it ſtood by it ſelf; or a Verb compounded with a Prepoſition, governeth the ſame Caſe after it, which the Prepoſition governeth, that it is compounded withal.*

1. All die not in the ſame Age; Some go out of the World in their Youth, others proceed to Manhood, ſome reach to old Age, none is ſure to live another Year; yet none is content to die this Year; every one deſires to live another. Thoſe are moſt happy that are always prepar'd. Whoſoever is removed out of this World into Heaven, cannot die too ſoon. God knoweth the moſt convenient Season to bring forth his Servants from their Miſeries.

2. The bleſſed Angels, ſwiſt Spirits, and of pureſt Sanctity, are always ready to do the Will of God. By them the Souls of dying Saints are carried to Eternal Bleſſedneſs, in which they ſhall continue happy to Eternity.

Reg. 2. *Verba compoſita, cum, a, ab, &c.*

Rule 2. *Verbs compounded with a, ab, ad, con, de, ex, in, may better have their Caſe after them, with their Prepoſition repeated, than without it; e. g.*

1. It

1. It is a Fool's part to see the Faults of others, and to be Ignorant of his own. Many Men are forward to reprove others, that commit the same Crimes; they readily endeavour to pull out the mote from the Eye of their Neighbour, but they neglect their own. He that reproveth others, is sometimes guilty of Pride; but he that amendeth his own Life, will more easily persuade his Fellows.

2. It is worthy of Observation, that those Men, which hate Piety, and do not practise it, yet retain a secret Reverence for good Men, and are sometimes afraid to commit Evil before them. When they are about to step into the filthy road of Vice, they draw back their Foot from the Place, till the good Men have passed by. How great Reverence ought Religion to have among her Friends, if her Beauty even amaze her Enemies!

Rule 3. *The Preposition in, hath an Accusative Case after it, in all Significations, except when it is Latin for in, and then it hath an Ablative.*

The provident *Ant* condemneth careless Sluggards; she layeth up Food in Plenty, against the Time of Scarcity; she carrieth her store into her hidden Granaries; in *Summer* she hoardeth for *Winter*.

Rule 4. *Subter, under, may have after it either an Ablative Case or an Accusative.*

Rule 5. *If a Noun follow tenus, up to, which is to be governed of it, which Noun is of the Plural Number, it must be put in the Genitive Case.*

A comely Coat reacheth from the middle of the Legs up to the Shoulders.

For the various Signification of Prepositions, Boys may consult, for their Information, the Westminster Introduction, where their Cases are likewise largely discoursed.

OF INTERJECTIONS.

Rule 1. **H**E U, an Interjection of exclaiming, may have after it either a Nominative, or an Accu-

Accusative Case, ah, and prohi, rather an Accusative.

1. Oul the Wickedness of those Men, that thirst after the Blood of their Neighbours! Men of such barbarous Cruelty ought to be thrust out into the Fields among the Beasts, whom they are like, except that they exceed them in Bloodiness: Ah! the horrid Murthers that some have committed.

2. There is not one Atheist in Hell; those that in this World laughed at all serious Things, when they come to Eternity, cry out, Alas, my Folly! Alas, my Ignorance and Madness! *Oh*, the dismal Effects which Unbelief produceth; Heretofore I thought Hell was a Dream; but now I find I my self only dreamed; and now that I am awakened, I begin to know, and to exercise my Senses too late.

Rule 2. *Hei and vix, require a Dative Case after them.*

Wo be to those, that resist the Almighty God: He is the surest Friend, but the sharpest Enemy: His Love is sweet, but his Wrath is bitter: His Favour is Heaven, but his Frowns are Hell. *Wo, wo*, to all that do not please him. Those that mock at his Threatnings, shall tremble at the Execution of them.

The end of the Sentences, which are fitted as Examples to the Grammar Rules.

Additional Notes.

Note 1. **I**N making *Latin*, Boys are apt to be greatly puzzled, and at a Loss, to know when *that* is a Relative, and ought to be rendred by *qui*, and when it is a Conjunction to be Latined by *quod*, or *ut*. Let them therefore, for their help in that difficulty, observe these following Notes, *viz.*

1. It is neither a Relative, nor a Conjunction, when it stands the first Word after any Point or Stop greater than a Comma, as after a Colon, Semi-colon, or Peroid; but in such Places it is to be rendred by the Pronoun Demonstrative *ista*.

2. *That*

2. *That* is always a Relative, when it may be turned into *which*, which must be tried in reading over the *English* Sentence wherein it is judging warily how the Sense would bear it. If it cannot be altered *salvo sensu*, it is a Conjunction.

3. There is always between the Conjunction *that*, and the Verb, a Nominative Case to the Verb; but between *that*, the Relative and the Verb, standeth no Nominative Case, except the Relative be not the Nominative Case, but that is usually the Nominative Case to the Verb it self.

4. The Conjunction *that*, commonly comes next after a Verb which signifies *speaking, knowing, finding, hearing*, or some such like *English*.

5. It is neither a Conjunction, nor a Relative, when there followeth immediately after it a Substantive, which must be put into some oblique Case, to be governed of, or to follow the Verb next foregoing *that*, in such Case it must be rendred by the Pronoun Demonstrative *iste*; e. g.

1. *All Men despise that Man that boasteth of his own Exploits. That Man, whose Acts Fame doth magnifie, retaineth his Honour without diminishing, even after his Death; but whosoever praiseth himself, bewrayeth Vanity, all Men will think, that he attributeth too much to himself. Deserve Praise of others, but still retain an humble mind.*

2. *That Man was of a base Mind, that having resolved to get himself a Name, studied to execute some monstrous Villany, for the sake of which, Men might talk of him: he chose to be famous for impiety, rather than that his Name should be buried in Oblivion; but the Emperor, in whose Land the wretch dwelt, frustrated him in his purpose, by forbidding his Name to be mentioned in the History, tho' the Fact was Chronicled.*

Note. 2. That, a Relative is sometimes understood in the English, and must be exprest in Latin, by making qui for it. And then it is understood, when in a Sentence there wanteth either a Nominative Case to the Verb, or an Accusative Case to follow the Verb, which

which cannot be supplied from any other Word in the Sentence, e. g.

There is none, except a Fool, will sell his Inheritance, that his Father left him, for nothing. There is none, except a very indigent Man, will sell his Inheritance at all. An Estate which hath descended from Father to Son, ought to be transmitted to Posterity. There is nothing Prodigality loves so well, as to spend lavishly the Fruits of the Predecessors Industry, there is nothing a wise Man desireth more, than that his Children enriched by him, may bless him after his Death; God performeth the Promises he hath made to industrious Men.

Note 3. It is a usual Thing for Boys to err in rendering the *English* of the Present Tense Passive, by making it by the Participle of the Preter Tense with *Sum, es, est*, which must always be carefully avoided, because that Participle with *est*, maketh up all the Preter Tenses, which must not be confounded with the Present; e. g.

He is praised, that is of humble Behaviour towards all Men: Courtesie hath a wonderful Effect: the proud Man is abhorred, the meek are Honourable.

Obs. In such Cases as these, or in any other of like Nature, where Boys are apt by reason of the *English* ambiguity to translate wrong, it may not be altogether unprofitable for them to make the Expression, in which the ambiguity is, both Ways, i. e. First right, according to the Caution; and afterwards as they would or are wont to make it, but within a Parenthesis with *non* before it.

Note 4. Boys generally conclude, that when they have *may, would, might, should*, the Verb must be of the Potential Mood, according to the Signs mentioned in their Accidence, (to which also *ought* is there added, and *can*, but not rightly.) But sometimes those are not merely Signs, but must be made by a distinct Verb; and that is when the seeming sign betokens something of Duty, Lawfulness, or Earnestness of Desire, when they have an Emphasis in them; otherwise, when they

they imitate nothing Emphatical, they are only Signs of particular Tenses of their Verbs; e. g.

1. Boys may play when the Master hath given leave, but without leave they may not loiter one Hour. Idle Boys would fain escape doing their Duty; they would rejoice if they might play whole Weeks.

2. Children should willingly obey their Parents, but for the most part they are rebellious. Obedience is a lovely Sacrifice in the sight of God, whom all should study to please.

3. If Children should govern themselves, to what Misery would they bring themselves? Yet they are seldom content with the most favourable Government; they have a desire either to change, or to be quite left to their own Will. Their unripe Reason is like Phaeton's Pride, who would govern a Chariot, which was beyond his Strength. Let them use Patience; he that cannot obey well, will never Command right.

Note 5. The English of the Verb *habeo*, is often mistaken; because it is sometimes only the sign of another Verb. But when the English Words, *have*, *had*, *hast*, have only a Substantive after them, and not a Verb, they are to be rendred by *habeo*. And Boys are very apt to make *had* by the Preterpluperfect Tense of *habeo*; whereas it ought to be rendred by the Preterperfect, tho' when it is a sign only, it is of the Preterpluperfect. Let Caution therefore be used in rendring these, or the like Sentences, *viz.*

1. The most excellent Artificers correct their own Work; they have more quick Eye-sight than other Men; they see something deficient after that they have used their greatest Care.

2. An accurate Painter, having striven to draw a most deformed Woman, had express'd her ugly Features so exactly, and to the Life; that when he view'd the Picture earnestly, standing in his Shop, he burst out into so loud and long a Laughter, that he kill'd himself thereby: He had not power to moderate his Passion. The excess of Mirth as well as of Sorrow, is fatal. He had lived, if he had not been so ingenious.

Note

Note 6. *Had had* is the Subjunctive Mood Preterpluperfect Tense, must never be the Indicative, e. g.

1. *How many Men may say, I had had Money enough, if I had not been too lavish?*

2. *How many Boys may confess, I had had Learning, If I had had Wisdom to discern my own Advantage, and ply my Book?*

Note 7. Boys are sometimes at a Loss concerning *soleo*, and *utor*, because both signify to use. But they must remember, that *soleo* is never Latin for to use, but when a Verb comes next to use; but in all other Cases *utor*.

Note 8. When there is a Passive sign in the English, before a Verb, the Latin for which Verb is a Neuter, if it be a sign of the present Tense Passive, make it by the Preterperfect Tense of the Neuter; If a sign of the Preterimperfect Tense Passive; make it by the Preterpluperfect of the Neuter; e. g.

1. *He that useth to forget those Things which he desires to remember, must use helps to strengthen his Memory, or use the greater diligence and attention when he is reading, that he may retain profitable Instructions; for when they are once passed out of the Memory, there is need of fresh reading to recall them.*

2. *All Men use to desire Riches, but all do not use Riches rightly, when they are come to Honour and Wealth they still are greedy to heap Pelion upon Ossa, to add more to much. He that desireth nothing, wanteth nothing, it is a wise man's part to moderate all Affections; That is a man of greatness of Spirit, that could live cheerfully, if his Riches were lost, and all his Friends were gone.*

Note 9. Because the Passive Verbs have properly no Preter Tenses, but use Participles, with *sum*, or *sui*, therefore that Participle, even when it becomes a Preter-Tense, must be made to agree in Gender, with the Nominative Case to the Verb, as if it were an Adjective.

Note 10. And, not two Particles with a Verb between them, or a sign of a Verb, may not so well be readred

rendred by *Et* non, as by *nec* set before the Verb.

Note 11. *Like* is not to be rendred by the Adjective *similis*, but by the Adverb, when the *Englisb* of any Verb stands next before *like*, except the *Englisb* of *sum*, and then it is an Adjective, e. g.

1. *Honesty hath always been esteemed laudable by those that do not practise it. It is to be bewailed, that men know the Evil of Sin, and see the Beauty of Piety; yet love Deformity, and neglect Beauty. How many men are like Water-men, that look one Way, and row another; That are like Medea, who confessed of herself, that she approved better Things, but followed Wickedness.*

2. *Conscience erecteth a Tribunal in mens own Breasts; it trieth, condemneth, and punisheth Offenders; its Judgment hath always been found Impartial. It sometimes sleepeth, and is stupid a long while, but it at length awakeneth; it is dumb many Times a great while, but when it speaketh it telleth the Truth, and doth not flatter. It punisheth by intolerable Horror, and spareth not. The gnawings of Conscience torment like a biting Serpent; the Harpies and Furies, of which Poets write, the Snakes (which instead of Hair) encompassed their Heads, are the dreadful Lashes of this Executioner. Harken to Pythagoras's Counsel, who bids thee be afraid of thy self, when there is no observer present. The Reproofs of Conscience are sometimes Medicinal, but always bitter.*

Note 12. *A* before a Participle in *ing*, and after a Verb of motion, must be rendred into Latin by the first Supine, the Future in *rus*, or the Gerund in *dum* with *ad*. But if the Participle note something to be now in hand, or doing, it must be made by the Verb from whence the Participle cometh; and in such Tense as the Passive Sign (which usually is found before such Particles) requireth.

Note 13. *A*, or *an*, before Words of time, is rendred by *in*; and an Ablative Case of the Word of time; e. g.

1. *The careless Tradesman, that goes a hunting when he hath need of continual Presense in his Shop, never grows*

grows Rich, but the most diligent House-keeper may go a hunting once a Year.

2. The idle Boy that goes a seeking Birds Nests, or useth any such like Sport, when he ought to be at School, never becomes learned, but the most plodding Lad goes a playing once a Year. If he recreateth himself twice a day for a quarter or half an Hour, he nevertheless increaseth his Learning.

3. The Sun once a Day encompasseth the vast Globe, unless we jay with the new Philosophers, that the Sun is the Center, and the Earth moveth.

Note 14. When for a Neuter English (which is when the signification of a Verb, terminates in *in*, or reaches no further than the Thing, which seems to be the Nominative Case to it) Boys find a Latin Verb, which is an Active; the Passive of the Latin Verb, must be used for the Neuter English, unless there be a Verb Neuter of the same signification, distinct from the Active.

Note 15. The Particle *about*, is rendred divers ways; viz. Sometimes it is the same with *concerning*, and must be rendred by *de*; sometimes the same with *near-upon*, *thereabouts*, and must be rendred by *plus minus*; before a Word of time, it is to be rendred by *sub*, or *circiter*; before a place, or person, by *circa*, or *circum*; before the Infinitive Mood, *to be*, by *futurum est*, impersonally with *ut*; e. g.

1. Boys and Parents are very forward to remove from one School to another. Boys remove, because they hope to find more easy Tasks. Idleness is their only Argument.

2. The Heavens move most swiftly, They never stop their Course. Dull Souls are unlike the Heavenly Bodies, for they are loath to Action, they covet perpetual Rest.

3. He that is most skilful in any Art, hath need of clearer Knowledge; he is not ashamed to confess, that he is still ignorant; but the Fool having spent a few hours about his Studies, thinketh himself a wise Man, but he that hath Knowledge enough hath none.

4. All

4. All Boys are not of equal Wit. Some Boys having tarried at School about four or five Years, make a great Progress: but others spend seven Years about nothing, tho' the Master faithfully use his endeavour; and when they are about to be removed from School, they are no whit the better. It were to be wished Parents would discern the Tempers of their Children, and would not strive to compel them to Learning against Nature. Some are born for the Court, others for the Pulpit, but others for the Plough.

Note 16. According with *to* after it, is made by *secundum*; with *as* after it, by *prout*, *proinde ut*; accordingly by *proinde*.

Note 17. The rendring the Particle *after*, createth great Mistakes in Exercises; let Boys therefore observe that *after* must be rendred by *postquam*, when a Nominative Case comes next to it; by *a*, *ab*, or *post*, when a Noun comes next it, which is of any other Case; when it betokens *according to*, by *de* or *ad*. After a Noun of Time, by *post*, the Adverb; and *quam*, if a Verb follow. Afterwards by *postea*, hereafter *posthac*; e. g.

1. After Cæsar had conquered Pompey, his potent Adversary, he enjoyed quietly the Imperial Seat, according to his desire. But ungrateful and cruel Men stabb'd him after many noble Exploits, whereby he encreased the Roman Glory. According as it happened to many Roman Emperors after him.

2. There are different Ways of writing and reading in the World: some write and read from the right hand to the left after the manner of the Hebrews, others from the top to the bottom after the Chinese Fashion: but English Men from the Left Hand to the Right.

3. He that is now joyful shall be sorrowful hereafter; he that committeth a rash act, shall repent of it afterward.

Note 18. The Particle *again*, after *as big*, *as strong*, and such like Expressions, is made by *duplo*, with a Comparative degree before it.

Note 19. Against, before a Noun of time, must be rendred

rendred by *in*, with an Accusative Case before a Verb with its Nominative Case, by *dum*; after *mind*, *thought*, *will*, *law*, *custom*, *right*, by *præter*. Over against, *è regione*, *ex adverso*.

Note 20. *All* joined with a Substantive of the Singular Number, is rendred by *totus*, not by *omnis*, (for *omnis* is Latin for every) before a Substantive Plural by *omnis*, not by *totus*; *at all* with a negative Word before, by *omnino*; e. g.

1. A Camel is as good again for Travelling as an Horse because he is not weary, and he will continue strong five or six Days without Water, which an Horse wanteth twice a Day.

2. A cunning Merchant layeth up his Wares against a Time of Scarcity: but the Price sometimes falls against his Expectation and Will. All his hope of selling dear is lost; all his crafty Contrivances do not succeed as he would wish. But at another Times, his forecast produceth treble Profit. None obtaineth his desire at all times. He is not discourag'd at all, but rather increaseth his Caution.

Note 21. *As*, *as*, many times answer each other by way of Comparison in the same Sentence, and must then be rendred, the former by *æque*, the latter by *at*; or the former by *tam*, the latter by *quam*.

Note 22. *At*, before a Word betokening time, price, manner, instrument, or game, must have no Latin made for it; it is only a Sign of an Ablative Case. *To be at*, *to be present at*; *inter sum* with a Dative, *ad sum* with an Ablative; e. g.

1. A poor Man is as happy without Riches, if he enjoy contentedness of mind, as the Richest Earl that coveteth greater Honour.

2. He that spendeth the Night at Cards, and the Day in Drinking, bereaveth himself of his Reason, and his Children, and all the Family of due Sustenance. Be not present at unlawful Games, lest thou be tempted to trifle away thy Time with them, lest thou become as foolish as they.

Note 23. *Become of*, is to be Latin'd by *fit*, with *de*.

Note 24. *Before*, when a Verb with its Nominative Case comes next after it, is to be rendred by *antequam*, when a Word of time or place by *ante*, heretofore, *antehac*.

Note 25. *Being before to*, with a Verb, is made by a Participle in *rus*.

Note 26. *Both*, spoken of *two*, is made by *ambo*, or *uterque*; but when *both* is answered by *and*, *both*, is rendred by *cum*, and by *tum*; e. g.

1. *What will become of the man, that loseth all his worldly Friends, and hath not hope in an Heavenly Father, whose Favour lesseneth the terror of all other Losses.*

2. *He that getteth himself better Riches, before he loseth lower Things, is Rich after all his Poverty. He that improveth Time, to get sure hope of a blessed Eternity before he dieth, is happy not only after, but before Death. Being to depart out of this World, he rejoiceth.*

3. *Wealth and Honour are both Vain: They both sometimes make the Owner worse. He that layeth out his Time upon them, both misseth of better Things, and even sometimes is frustrated of his Expectation when he hath obtaineth them.*

Note 27. *But* is rendred several ways; after cannot it is rendred by *non*, after not doubting, not questioning, and such like Expressions, by *quin*; but when it intimates *so many*, *so often*, or any quantity; and no more, by *solummodo*; but for, by *absque*; not but that, *non quod non*. When it excepteth some Person or Thing, from what we have been saying before, by *Præter* or *nisi*: sometimes it is the same with *who not*, and must be rendred by *qui non*.

Note 28. *Either* sometimes signifies *one of the two*, and is then rendred by *uterque*, *Alteruter*; sometimes it is immediately answered by *or*, and then rendred by *aut vel*.

Note

Note 29. *Else* after *who?* or *what?* Interrogatives; after *something*, *nothing*, *some-body*, *no-body*, is rendred by *alius*, for *otherwise*, *alias*.

Note 30. *So far from*, having *that* after it, is rendred by *adeo non*, with *ut*. *As far as*, by *quantum*, or *quoad*; e. g.

1. *A Fool cannot but laugh at all times, but when he cries, He knows nothing but those two Extrems. He doubteth not, but he hath reason enough to laugh, if he see but the wagging of a Feather by the Wind. There is none, but is apt to laugh at such an Idiot; but we ought rather to pity his hard Circumstances; but for the kindness of God we had been like him. It becometh Boys to be of a modest Countenance and Behaviour, and not to signify by their Faces, either mirth or Sorrow before Superiors.*

2. *Gold and Honour are two great Idols of the World, worshipp'd by more than used to appear at Ephesus, to worship the great Goddess Diana. But he that preferreth either of them before Godliness, or setteth them in a chief Room of his Heart, as his God, is an Idolater, as well as he that worshippeth Images, or bendeth his Knees to a Marble Statue. There are some that desire nothing else; they will obtain them, else a Tempest is more calm than their discontented Minds. But if their wishes succeed, they are so far from being happy, that as far as can be observed, they are less satisfy'd than when they had nothing. The Rich Man would fain be richer.*

Note 31. *For*, before a Verb with its Nominative Case, must always be made by *nam* or *enim*. Sometimes it is the same with *as*, and must then be rendred by *in*, with an Accusative, before the Names of Diseases, by *contra*; before other Substantives; by *pro*.

Note 32. *Hither*, with *the* before it, is always an Adjective, and must be rendred by *citerior*, made to agree with the Substantive, which always stands next after it. When it betokens *place* by *huc*.

Note 33. *Hæw*, before Adjectives and Adverbs (derived

nived of Adjectives) must not be made by *quomodo*, but by *quam*. How with *much*, and a Comparative Degree, by *quanto*.

Note 34. *But if*, must be rendred by *sin*, but if not, by *sin minus*.

Note 35. *Not*, is omitted after the Verb *caveo*; e. g.

1. *It becometh Children to pull off their Hats, when they meet those to whom Reverence is due from them. For by uncovering their Heads, and bending their Bodies, they shew an humble and obedient Mind. Those Parents are to be blamed, that teach not Civility. But how much more Ignorant are they that think it a Sin to use any respectful Behaviour, and forbid their Children strictly to salute any Man? How Clownish are those Children, that are educated by such Parents.*

2. *Take heed thou offend not thy Parents: But if thou hast done any Thing worthy of their Anger; be sorry for thy Crime; beg their Pardon upon thy bended Knees, for a Token of thy Repentance. If thou do so, they will perhaps pardon thee; but if not, thou must expect Punishment.*

3. *Sometimes warm Things are good for the Tooth-ach, and sometimes cold Things; but sometimes no Medicine can cure the Pain. Who would think the aching of so small a Bone, should produce so grievous Torment?*

4. *If thou stand on the hither side of a Brook, which hath a narrow Bridge, and seest thy Superior on the further side, by no means pass over till he have first past. Give Place in all Places to those that excel thee.*

Note 36. It let stand before a Verb of the first Person Singular, the Verb must be made of the Subjunctive Mood.

Note 37. *Like* is not always an Adjective, but sometimes a Verb, viz. when it hath a Person before it in the English; when next after a Verb, *similiter*.

Note 38. *Less*, with a Substantive with which it may agree, is to be made by *minor*, with a Verb, or *ne*, nothing, much, little, by *minus* an Adverb.

Note 39. *Much*, with a Substantive, is to be made by *multus*; with a Verb, by *magnopere*; before Comparatives

Comparatives and Superlatives, by *longe*; or it *how* be joyned with *much*, by *quanto*; if *so*, *tanto*.

Note 40. *More* for *rather*, is made by *magis*; for hereafter by *posthac*: *The more* in the former part of a Sentence, by *quo*; in the latter Part answering to the former, by *eo*, e. g.

1. Let a Boy of ingenious Mind be commended, and he will study the more diligently. The more he is Praised, the more he coveteth further Recommendation. Let me teach those Boys that are of tender Disposition, and my Labour shall be easie; but naughty Boys are always mingled among the good. No Teacher is free from Vexation.

2. Idle Boys, like careless Masters; but Parents chuse those that are industrious, and virtuous, that their Children may be like them. Parents Care is less, when the Master's Care is certain.

3. The Man provoketh less, that knoweth not his Duty, than he that neglecteth Wilfully. Much Knowledge rendreth a Man inexcusable. How much more safe is he that is invincibly Ignorant, than he that is unmoveably obstinate.

4. Many Men see sometimes the folly of Vice, and say to themselves, I will never more commit that Wickedness: but they forget their Purposes, they strive more to find out Occasions of Sin, than to avoid them.

Note 41. *Most* with a Substantive coming immediately after it, is made by *Plerique*.

Note 42. *Neither*, when it relates to two Things spoken before, is made by *Neuter*, when nor answereth it, it is made by *Nec*.

Note 43: *Never*, with *the* before a Comparative, is rendred by *nihilo*.

Note 44. *Of* after a Substantive, and before *mine*, *thine*, *ours*, *yours*, *his* and *theirs*, is omitted, and that Word, which comes after *of* in the English, made in the Latin to agree with the Substantive, which went before *of*.

Note 45. *Over* after a Verb, is a sign only of the Dative

Dative Case, and must have no Latin Word made for it; e. g.

1. Most Authors, which Boys read, have some hurtful Things in them, but they are not therefore to be rejected. Wholsome Herbs grow among poisonous ones, and yet are never the worse. Good Boys neither regard nor delight in those Things which are unseemly.

2. A Friend of mine lost his Honour the same day in which a Friend of yours was created Earl. But the Conditions of humane Things are uncertain. God ruleth the World. To some he giveth both Pleasure and Profit, to others he vouchsafeth neither.

Note 46. Self or selves must be rendred either by *ipse*, or by adding *met* to the Pronoun foregoing, except in the Pronoun *je*.

Note 47. Since for seeing that, is rendred by *cum* or *quandoquidem*; for from, or after by *a*, *ab*, or *ex*, For ago by *abhinc*, in other Cases by *ex quo*.

Note 48. Such before a Substantive, by *talis* or *eiusmodi*, when an Adjective comes next to it, by *tam*, *adeo*.

Note 49. That a'ter *jame*, is rendred by *qui*, or *ac*, after Words of Fear in Affirmative Speeches by *ne*, it not be added by *ut*; or *ne non*; e. g.

1. He is best that thinketh himself worst; Since those that think themselves good are fuller of Pride than of Piety. He that considereth his own past Life, will find that he hath always been an Offender, since he was capable of acting.

2. Who can say I have not disobeyed God since my Youth? Who would be guilty of such Pride? Who dare speak such a bold Word? The best of Men sinneth every Day; and what preventeth that God doth not punish the same moment that Man offendeth.

3. I fear that those Children will become evil Men, that have seen evil Examples of Parents. I fear they will not have Wisdom to shun their Parents Vices.

Note 50. The before a Comparative, is made by *quo*, and answered by *eo*.

Note 51. Till before a Noun is made by *usque ad*; before a Verb with its Nominative Case by *donec*.

Note 52. Together after words of Time, is rendred by *per* set before the Word of Time. In Company, at the same Time or Place, by *simul*.

Note 53. So for also, is rendred by *etiam*; before an Adjective or Adverb, by *nimis*, *ninium*.

Note 54. *Very*, before an Adjective or Adverb, is only a sign of the Superlative degree, or may be made by *Valde*; before a Substantive, by *merus*; e. g.

1. The more learned a Man is, he either is, or ought to be the more humble; he that is proud of his Wisdom, is indeed a very Fool.

2. That is a very excellent Rule, which Christ our Saviour hath given us to observe, viz. Do to others, as thou wishest they should do to thee. Do not tarry till thou receivest a Kindness from another Man; only wait till a needful time, and then help him, tho' he be thine Enemy, and have continued to injure thee many Years together.

3. It is not strange, if Friends live Peaceably together. But it is a Christian's Duty to Exercise Amity towards his Enemy; not only to pray for his Benefactors, but for his Persecutors too. Thou canst not observe this Rule too diligently.

Note 55. Whether answered by *or*, is made by *scu*, *five*; when it notes which of the two, by *uter*.

Note 56. Soever is Latined by *cunque*, added to the foregoing word: (And between it and the word, to which it is added, may elegantly be inserted another word.)

Note 57. Yet answering to *although*, is made by *tamen*; noting hitherto, or as yet, by *adhuc*, e. g.

1. A true Christian is happy, whether he liveth or dieth; when Life and Death are before him, he is never in doubt, whether he shall chuse. The Glory of God determineth the Matter.

2. Not whosoever professeth himself Religious, but whosoever is truly Religious, is lovely in the sight of God, wheretoever that Man dwells, God is with him; tho' he dies, yet he shall live: God never yet forsook his Servants.

Note

Note 58. An usual Error among Boys, is caused by the Ambiguity of those Words in the English Tongue, viz. *your* and *you*, which in our *Idiom*, are properly enough used in speaking either to one Person, or to more than one; but must be Latined differently: The way therefore to avoid that Mistake, is only carefully to consider whether one Person be spoken to, or more; if the English Words *you*, *yours* refer only to one, they must be rendred by *tu*, *tuus*, if two or more, by *vos*, *vester*.

Note 59. If you find an English of a Verb Passive, and considering the Latin word, find it to be the Deponent, tho' that Deponent will sound like a Passive, yet it must not be used as a Passive, but the Words somewhat altered, so as to keep the same Sense, and yet make use of the Deponent, or an Active in its stead; e. g.

1. *A Wicked Man's greatness is soon forgotten, but the Name of the Righteous shall be remembered for ever.*

2. *The Holy Name of God is abused by those that call themselves his Servants, yet run greedily into all Debaucheries.*

3. *The devices of the wisest Men are frustrated by the wiser God.*

Note 60. The signs of Cases are sometimes in English found by themselves, at a distance from the proper word; and in rendring such English, must be reduced into their right Place, and not Latin Words made for them separately; e. g.

1. *Good Instructions are as necessary as Food. Men honour those that they received good Advice from in their tender Years.*

2. *Counsel hath its effect according to the Man which it proceedeth from, and the Mind of him that it is given to; but chiefly according to God's Blessing.*

Note 61. One another is made by *alius*, repeated twice according to the Gender of the Substantives, one with the other, answering to it in another part of the Sentence, is made by *alter & alter*; e. g.

Water and Ice beget one another; The one is liquid,
the

the other condensed; the one is ready for Use, the other Servants melt over the Fire. But in Coldness, they resemble one another.

One another, may also be made by *invicem*, an Adverb with *se* a Pronoun. Let Boys render the former Examples both ways.

Larger English Exercises.

After the rendering Sentences, not only according to the Rules of the Grammar, but also of Particles, and other things observable, it will be Time to proceed to continued Discourses. And before the rendering of English Dialogues, Epistles, or such like Exercises, these few Things may not be amiss to be premised for observation, in order to Boys acquitting themselves the more commendably in that, viz.

Obl. 1. Relative Sentences are independent; i. e. no word in a Relative Sentence is governed of a Verb or Adjective, which stands in another Sentence; nor doth a word in any other Sentence depend upon any of the Appurtenances of the Relative.

Obl. 2. When a Pronoun of the third Person is the Antecedent to a Relative, that Pronoun Antecedent is rather to be understood, and only the Relative expressed; as he, that, qui, not ille qui; that which, quod, not illud quod.

Obl. 3. Verbs have many times some Particle or other which comes after them, and is part of their signification; for which no Latin is made, only the Verb is to be taken notice of, and which Particle is sometimes parted from its Verb, by the interposure of some other Words, as lay burthens upon to rule with rigor over.

Obl. 4. But in the beginning of a Sentence, may be made by *sed*: but rather by *autem*, or *vero*, placed the second Word in the Sentence: *Autem* must never be the first Word, nor *vero*.

Obl. 5. *Nam* is Latin for *for*, the first Word of a Sentence; but if *enim* be used, it must be the second word, never the first.

Obl. 6. *Non* (especially) must stand before the Verb, and generally all Adverbs, though the English of them stand

stand after the Verb; as I loved him not; non amavi, not amavi non.

Obs. 7. Make not that English by two distinct Words in Latin, for which there may be found one; which fully expresseth it, as how great? not quam magnus, but quantus; how often? not quam saepe; but quoties?

Obs. 8. In rendering English into Latin, make not rashly this or that word, to be of this or that Case, merely because it hath such a sign before it (which is the Occasion of frequent Errors,) but see for some Word foregoing, that governeth a Case by some Rule, and make it accordingly. For the English signs of Cases to, of, &c. are liable to a multitude of Exceptions.

Obs. 9. Never go about to render an English Sentence into Latin, before reading it warily over, from the beginning to the end; and if one reading suffice not for the thorough understanding of the Sense and Construction, have Patience to read twice, thrice, or four times, as often as need requires, till thou perfectly understand the Connection of each word one to another.

Obs. 10. In almost every English, if but consisting of five or six Lines, thou wilt meet with, it may be, one or more idiomatical Expressions, which will be bald if rendered verbatim. In such Sentences, use not the Dictionary, but either a Phrase Book (such as Willis's Anglicisms Latinized, Walker's Idioms, or any other, which the Master shall have recommended to thee) or (which would be the more commendable of the two) be-think thy self of some apt Expression, which thy self hast read, and which thou hast been bidden to treasure up, either in thy Memory or a Note-Book. The Idioms of one Language cannot be tolerably rendered but by the Idioms of another.

Obs. 11. When there is a Relative Sentence, or a Parenthesis in the English, read the rest of the Sentence, from one Period to another, leaving that Relative Sentence, or Parenthesis out, then shalt thou clearly see the dependence of each word, and shalt thereby avoid much of that difficulty. And when thou hast read it so, till thou understand it, then proceed to Translation.

Obs. 12

Obl. 12. Though an Artificial placing, and ordering of Words, be not essential to the true translating of a Sentence, yet it is Ornamental. Take heed therefore, that the Words stand in some convenient and pleasant Order. Take Notice therefore, That,

1. The Oblique Cases stand most handsomely in the beginning of a Sentence, the Verb in the end, and the Nominative Case betwixt both.

2. The Substantive of the Genitive Case, stands most elegantly before the Substantive that governs it.

3. The Adjective is more neatly set before the Substantive, than after it.

4. Comparative and Superlative Adjectives, or Adverbs, stand most gracefully in the end of the Sentence.

5. If you have a Substantive and Adjective of the Genitive Case, the former Substantive governing, may elegantly come between them, as *Cæsaræ Clementia Majestatis*.

6. Between a Substantive and Adjective, which are not of the Genitive Case, another Substantive of the Genitive; as—*Vera justitiæ laus, humillima subditorum obedientia*.

7. A Pronoun Primitive comes elegantly between a Pronoun Possessive, and a Substantive that it agrees with; as *en offero meum tibi auxilium, tuum mihi consilium expeto*.

8. The Vocative Case, the Verb *inquit* and *ait*, must not be set first, but second, or third in a Sentence.

9. Longer Words conclude a Period most sweetly, i. e. of three or four Syllables.

10. Yet beware thou make not a Sentence ambiguous, hard to be understood, in over-striving to place Words artificially; for there is no elegance in Ambiguity.

11. Many Words that begin and end with Vowels, sound unpleasantly; they cause an Hiatus, too much gaping: as, *magna avi isti utilitas—lummo ore obveni auxilio*.

12. Two Words meet not handsomely together, whereof one ends with the same Consonant with which the other begins: as, *puer rudis literarum, Ingens strepitus*. Dispose such Words otherwise, as *strepitus ingens*.

Grammatical.

13. Many Words of the like sound in the ending meet not gratefully; as Multarum & magnarum miliarum origo est ambitio, Avoid such Concurrence, by parting those Words, or using other Words in their stead.

Obs. 13. In seeking Latin Words in the Dictionary make use rather of the first or second that you find, than of those that follow. And refuse to make use of those which are very near the sound of the English; as Natio for a Nation, commendo to commend, salvatio for salvation, vexatio for vexation, &c. unless there be no other, as tentatio for temptation.

Obl. 14. Sometimes the same English Word may have diverse Significations, and that in the same discourse. In order to the right rendring of such Sentences, there is requisite treasuring up such Words as they occur in Authors, or are taken Notice of in correcting Exercises by the Master, that the several Latin Words which answer to the several Significations, may not be used promiscuously; as to marry, hath four Significations; Nuptum dare, is to marry, when it is spoken of a Father marrying his Daughter to any Person, or giving in Marriage, Matrimonio jungere, to marry, spoken of the Priest marrying a Couple, Uxorem ducere, a Man marrying a Woman; nubo to marry, when it speaks of a Woman being married to a Man, or marrying a Man. And many Words there be of the like diversity, which must be carefully heeded.

Dat Pater aut Mater nuptum, jungitque Sacerdos,
Uxorem duco, nubit at illa mihi.

Obs. 15. Sometimes an English Verb of the third Person is rendred by a Latin of the second; which is, when in an Interrogative Sentence, the Nominative Case to the Verb, is a Man, or one, then make no Latin for Man, or one, only put the Verb into the second Person; as quid facias, in hac re arctissima? What should one do in such a preplexed Business? Quid dicis? What can a Man say? How could one refrain? Qui abstineres?

Having committed to Memory these few Notes, the following Englishes will not be difficult.

DIALOGUE

DIALOGUE I.

The Master and the Scholar.

Maſt. **B**OY, you have always been dear to me, above the reſt of your School-fellows. *S.* I have great Reaſon (honoured Sir) to believe that you love me: The daily Care that you take in teaching me, not only thoſe Things that belong to Learning, but alſo which conduce to Piety, is a witneſs of your Love, which I can no way recompence, but by hearty Thanks, and willing Obedience. *Maſt.* Diligence in teaching is the beſt opportunity I have to evidence my Love. But the more I love thee, the more it grieves me, when I ſee thee more idle than other Boys, whom I make not ſo much Account of. My Love conſtrains me to be angry with thee, when thou neither ſtudeſt to pleaſe me, nor to profit thy ſelf. I find, that Learning is not as pleaſant to thee, as it was formerly. *S.* Sir, I dare not deny that I am guilty, but I earneſtly entreat you, that you would forgive me. *M.* Pardon hurts thoſe Boys that are not of an ingenuous Spirit, and that ſtrive not to requite their Maſter's Clemency by better Diligence. It is as eaſy to ſpoil Boys by forgiving, as by puniſhing. *S.* Believe me, Sir, but once, and if ever I offend you hereafter, ſpare me not. *M.* Thou haſt often promiſed me amendment, but thou ſeldom art as good as thy Word. *S.* I confeſs I have broken my promiſe, but let your Mercy pardon that Fault too: I am reſolved, Sir, to forſake all my idle Companions, to leave off my evil Cuſtom of Playing; to ply my Books, and become a new Boy; as if I were not the ſame that I have been. *M.* You deſign to do theſe Things, while you are under fear of Punishment; but when you have forgotten the Fear, you will return to your former Folly, at the bidding of the firſt naughty Boy.

Boy. S. I will beg of God to give me power to perform what I promise, for without him we can do nothing; as I have heard from your Mouth. M. I like that Word; pray to God earnestly; and he will answer thee; I will pardon thee, but thou must strive with all thy might, as well as crave divine help. S. I will Sir, do both, I will both pray and strive, and I hope I shall not be unworthy of your Clemency; and you shall not repent of your pardoning me. M. I shall love thee most dearly, (my dearest Boy) if thou consult thine own Profit hereafter, and study diligently. And (which is more desirable) God will bless thee, and encrease thine understanding and wisdom; for he giveth wisdom as well as riches to the Industrious.

DIALOGUE II. *Thomas and Giles.*

T. **W**HY do you cry? What hath befallen you?
 G. I have offended God by disobeying my Parents, and I know not what will become of me: I am ashamed of my Ingratitude. T. You are far more happy than they, that having committed a Fault, deny that they are guilty; or if they confess it, they are not sorry for it, as thy Tears, shew thee to be.
 G. I am indeed grievously guilty, and I am afraid God will not pardon me. T. God is indeed angry with stubborn Children; but if they beg pardon of God, he will forgive their Sins. God delighteth to shew Mercy; it pleaseth him to see Sinners repenting.
 G. I have been guilty of this Fault many Times, notwithstanding that I have promised my Father better Obedience. T. Be of good Cheer, I will entreat your Father to pardon you, and he will pray for you, that God also may be reconciled. G. My Father is a Man of most sweet Temper; he was reconciled before I came from home, he was even ready to pardon before my Repentance. T. I am glad of that. Beware thou displease him not for the future, that God may bless thee. If thou study to obey God and thy Parents, thou shalt be kind to thy self, and thou shalt live comfortably,

fortably, and enjoy eternal Happiness. G. By the help of God I will be obedient.

DIALOGUE III. Master and Scholar.

S. SIR, I intreat that you would be pleased to grant me one Request. M. If my grant may profit thee, I will not deny; if thou ask those things which tend to thine own hurt, I must refuse. S. I only beg, Sir, that you would be pleased to repeat to me those Instructions that you gave to our Form yesterday. M. I like well thy asking such Things. But thou knowest that I admonish the whole School together, and not one particular Form. Where wert thou, when I was admonishing? S. Sir, I was not at School yesterday in the Afternoon, because my elder Brother was then returned from *Italy*; my Father bade me stay to spend the Afternoon with my Brother. M. That indeed is a sufficient Reason, if thou speak the Truth. S. I dare not lie, Sir. M. Why didst not thou ask some of thy School-fellows rather than me? They can certainly remember those few Precepts which I gave them. S. The hearing them from your Mouth, Sir, will more effect my Mind. M. I will grudge no Labour, whereby I may benefit thee, I will tell thee in short——I told them how necessary it was, that besides Family-Prayer, and the Prayers which they are present at in the School, each Boy privately pray to God every Morning and Evening, with upright Heart, and religious Mind. So God shall bless him Night and Day. He that doth not begin and end the Day with committing himself to the Care of Almighty God, seemeth to separate himself from God's Family, and is most unworthy of his Fatherly Protection——I charge them all the Day to be diligent at School, and obedient at home. God revengeth Injuries offered to Parents; and Shame recompenseth the slothful.——I endeavoured to dissuade them from lies. Speak the Truth at all Times. It is not lawful for Boys to lie, to avoid Danger or Punishment.

Rather

Rather suffer than sin. If thou be worthy of Punishment, confels thy guilt ingenuously, least after thou hast made thy Master angry, by committing, thou make God thine Enemy by denying. Lie not in Mirth: Jestling Lies bring serious sorrows. He is a Fool that destroys his own Soul to make others sport. I admonished them of the horrid Nature of Oaths; they are like Darts, that being shot out of the Mouth, rebound and smite the shooter's Heart. Swear not by Sacred things, for they ought never to be mentioned but for the confirmation of weighty Truths, before those that have Power to demand of thee an Oath. He that feareth God, feareth an Oath. And lastly, I put them in Mind of that Duty, which I have frequently admonished them of, to wit, that they be mannerly and observant towards Superiors, and courteous towards equals.

I then minded them but of these few Things; observe thou them also, that God and Man may love thee. S. I thank you, honoured Sir, I will observe.

DIALOGUE IV. *William and Bartholomew.*

W. Whither is the Mangone that killed his Mother? **B.** Is it possible to be imagined, that any Man should be so Bloody? **W.** You know well enough whom I mean; viz. him that two Men pursued last Night. **B.** I heard some Men talk of a Murtherer, that was put in Prison; but I know not whether it be the same that you speak of, or another. **W.** I suppose then, that it is he; he is a very bloody Man, he killed his Mother, which is worse than common Murtherers: He stamp'd upon her after he had wounded her; and after that barbarous act broke her Skull with an Hammer, which encreases his guilt. **B.** The Murther, and the Circumstances which you speak of, are barbarous. Nor is it a false Report, that I heard. But what moved him to do it? **W.** Men talk of many Causes; according to their various Suspicions, which I have not now time to tell: But the most probable Report is, That he did it, that he might the sooner

sooner enjoy the Money that she had hoarded up for him. *B.* To what a pass are Things come. It is hard to be known what a Man any one is. I am ture all Things were given him that he had need of. But the Devil tempted him by desire of Riches, than which nothing is more prevalent. He that is forsaken of the Grace of God, hearkeneth to Satan, and committeth all manner of Wickedness that Hell can devise. Pleasures and Profits are the Devil's Snares, which Men are easily taken in. *W.* So hasty heirs, that shorten their Parents lives, shall have their inheritance in Hell.

DIALOGUE V. *Mark and Anthony.*

M. MY Father's Apprentice is fled from his Service and hath taken away store of Money with him; besides my Father's Horse, that he took out of the Stable; and many other things that used to be committed to his Charge as to a faithful Servant. He hath committed many things worthy of Punishment, before this; but now he hath done more evil, than in all the rest of his Life. *A.* As I remember, I have heard your Father commending him formerly. *M.* He hath been always accounted one of an excellent Nature. When he was a Boy, every Body thought him a Child of great hope. And since his riper Years most Men that knew him, have thought him a Servant of most faithful Conscience. *A.* He hath need of a great deal of Honesty, that can behave himself honestly among so many Temptations, which lay wait for a young Man. If he had had help from God, which he had great need of, he had been safe from Satan's Temptations. *Pythagoras* the Philosopher was wont to liken young Men to Colts; and that comparison is fit. For unless they be restrained with a Bridle, they rush headlong into their own Destruction. *M.* I was always afraid that he would be an unprofitable Servant, and I was sorry when my Father took him Apprentice. *A.* Did you not say, he was well thought of? *M.* I knew one thing of him, which made me doubt concerning

cerning him. He was my School-fellow, and was very idle and stubborn in School, he never had my Master's Love, *A.* It is then no wonder, that he is now Wicked. Those that are Rebels in the School, are Knaves in the Shop, or Fools. A perverse and idle School-boy, seldom becomes a good Servant. He is wise that being to chuse an Apprentice, consulteth the School-Master rather than the Parents.

DIALOGUE VI. *Master and Servant.*

M. Wilt thou never become wholly good, *Harry*?

S. You use to say, none is perfect, *Sir*,

M. Dost thou cavil at my Words? I mean, wilt thou never wholly lay aside thy sloth? *S.* I will endeavour, *Sir*, to please you always for the future. *M.* I wish I might believe thee; thou seemest sometimes a Boy of most tender Spirit; but soon after, all hope of thee vanisheth. Thou art like a Man that I have heard of, that never knew his own Mind; if he had determined one thing one Moment, he changed his Resolution in the next; his Thoughts were not his own. I never knew but two Boys like thee: *Thomas Fallath*, and *William Futurio*, two Neighbours Apprentices, the one (I think) is as bad, the other somewhat worse, than thy self. I am sorry thou shouldst give me Cause to say so of thee. *S.* I repent (*Sir*) that I am one of that Number; but I will first amend, that they may imitate me. *M.* Be as good as thy Word; if thou be, as thou hast a great while been called idle, thou shalt hereafter be esteemed the best. All the Neighbourhood will commend thee. But I fear thou wilt sleep to morrow Morning void of Care. I wish God may give thee help to be more faithful. *S.* It is expedient for me to be industrious, *Sir*, and I will be. *M.* Thou wilt reap the Benefit of thine Industry, when thou comest to Man's Estate; the more careful and diligent thou art in my Business, the sifter thou wilt be for thy own; I exhort thee as well for thine own Advantage as mine. *S.* I most readily believe

believe you; I thank you, Sir, for your kind Admonitions.

DIALOGUE VII. *Master and Scholar.*

M. TWO Days ago thou desiredst of me a Repetition of some Instructions of mine; I now demand of thee Attention to a few more, which I would fain have fastned in thy Mind; that thou may'st be Ignorant of nothing that may tend to thy Good. *S.* Most readily (honoured Master) will I attend; for I firmly believe that you aim at my Good. *M.* Thou may'st believe; but if not, I my self am assured, that out of a Conscientious Care for thee, I speak and act all Things. And therefore, together with the former, remember these Documents also.

1. Therefore be of a Catholick Spirit, love all the World; love thy Friends, because they deserve it; love thine Enemies, because Christ commandeth it. Requite not Injuries with Injuries; but return Good for Evil. Abhor Revenge; it was honourable sometimes among Heathens, but it is most uncomely for a Christian.

2. Think no Evil; when thou feelest Evil Thoughts arising within thy Mind, divert thy Meditation immediately to something of Good. Contraries drive out one another.

3. Learn good of every one; observe the Virtues of good Examples to imitate them; observe the Vices of bad Examples to avoid them.

4. If thou knowest thy School-fellow guilty of a Crime, admonish him privately, and tell me not of him, for I delight not in punishing; try if thou canst by thy Arguments reform him; thou shalt then do a blessed Work; but if he hearken not to thee, make me acquainted, lest thy Friend be ruined. It is no part of Friendship to conceal deadly Vices; thou shalt merit his greatest Love by revealing them; and tho' he, a wicked Boy, curse thee, God will bless thee. Yet I would by no means have thee be a Tell-tale, or common

common Accuser. Never discover, but when there is necessity, and the safety of a Boy requires it.

5. Hope not for safety in Sin, because most Men go that way; Companions will not make the Flames of Hell the cooler: the more Fuel, the hotter the Flame will be.

6. Abuse not the Sabbath, nor employ it either upon thy School-business: (for I had rather that were never done, than thou shalt lay out that Day upon it) or upon Recreations. It is the Lord's Day, not thine own, worship God on that Day; so shall he bless thee all the Week after. Those that work in God's time, shall lose their Labour: and those that play in it, shall repent of their Sport.

7. Never use the Name of God irreverently, he is a jealous God. Be afraid to mention his Name, without a mental Adoration.

8. Jeer not others upon any Occasion, if they be foolish; God (not themselves) denied them understanding; if they be vicious, thou oughtest to pity them, not to revile them; if deformed, God framed their Bodies, and wilt thou scorn his Workmanship? Art thou wiser than the Creator? If Poor, Poverty was design'd for a motive to Charity, not to Contempt; thou canst not see what Riches they have within; especially despise not thy aged Parents. If they be come to their second Child-hood, and be not so wise as formerly, they are yet thy Parents, thy Duty is not diminished.

9. If Providence promote thee to Riches and Honours, be not Proud; God giveth thee those Things for other Ends, if thou abuse them, he will take them away.

10. Take not any Thing, that is thy Parents, without their leave; nothing is thine, till it be given thee. He that steals, is nevertheless a Thief, tho' he robs but his Father or Mother.

11. Be always content; Childrens Will is limited; murmur not against thy Parents, against thy Master, much less against God.

12. Never talk of those Things that concern thee not; be not a Busy Body.

Observe all these Things most devoutly, the sum of all which is *Obedience*, for that one Word comprehendeth the whole Duty of a Child towards Parents, towards Master, and towards God: let that little Word be engraven upon thy Heart; and if thou observe it, when thou art a Man, thou wilt be useful in the Common wealth, and Loyal to thy Prince.

S. You have given me, Sir, a Compendium of my Duty. I am by Nature more forward to Evil than to Good. How shall I conquer that Inclination? M. God can overcome all Difficulties: rely upon him, and he shall give thee Strength.

EPISTLE I.

SIR,

I Were ungrateful, if I should not return you the greatest Thanks for your readiness to do me good. But actions do not always succeed according to the Design of the Agent. I am sorry, I have cause to complain of the Servant you sent me last Week; I am scarce at leisure to write what a bad Disposition he is of; I will only mention some few of his Features; by them you may conjecture of the rest. He is greedy after Victuals, but he is unwilling to Work; he is foolishly Ignorant of all the Offices of a Servant; I never knew any Memory like his; he is forgetful of all my Commands; he sometimes seems doubtful in Mind, whether or no he should presently forsake mine House, because of the heaviness of his Labour; he is guilty of all Vices, which make him unfit for Service. For my part, I think, he is the most stupid of all Block heads. I have one young Man, that I keep, whom it hath pleased God to deprive of understanding, but I think this last Fellow is the more unprofitable to me of the two. Many brute Creatures are more docible than him by many Degrees; he is not only void of all good, but full of Wickedness and Vice: worthy of Stripes every Hour, unworthy of Praise

Praile, yea, even of Life; he is of kin to a Beast: He is fit for the Work of a Beast, not of Man. It is hard for me to express his Qualities. I have resolv'd to banish him from mine House, lest my other Servants should grow like him. Be pleas'd to pardon my tedious Lines about so ill a Subject, and not to think that I accuse (Sir) your endeavours; you were ignorant (I without doubt persuade my self) of his Faults, for you wrote to me that you had heard him commended. I only blame mine own Succels: But as for you, I have nevertheless cause to assert my self.

Your obliged Servant, T. P.

EPISTLE II.

Honoured Father,

I Cannot but acknowledge that it is my part to write to you as often as I can; to leave other less necessary Things and to prefer my Duty to you before them. 'Tis the Duty of Children to please their Parents; and you have often told me how much you are pleased to receive Letters from me. Ungrateful I, that do not greedily embrace, and zealously answer the love of so good a Father. 'Tis a Father's part to love? if I should say you had done your part, those Words were too feeble to express your constant Affections; but I blush to think how justly you may blame me for Ingratitude in neglecting my Duty. You have been a Father, but I have not been a Son; I have the greatest Reason to value your Love at a great Rate, but Boys that displease their Parents, like me, are not to be esteemed. Yet, (Honour'd Sir) after all this my Confession and Acculation of my self, let me beg, that you would please to take in good part this Letter as a Token of mine Obedience. I have *gratis* all that I enjoy, yet I presume to offer my Pepper corn as my Acknowledgment, and oftner than once a Year, because I am daily receiving. Condemn me not for my former neglect, tho' I deserve it; acquit me for my deserved Punishment. Mine own Thoughts accuse me of most heinous Crimes; for

what is more heinous than Folly and Ingratitude? I must accuse my self of both; but I hope you cannot but pity me, and have Compassion on mine Ignorance. I remember your former Goodness which pardoned great Crimes; and the remembrance thereof makes me now hope to obtain your favourable Pardon, which I again earnestly intreat, if I obtain that, this Letter hath done its Office; and none shall be more happy than, Sir,

Your obedient Son, J. M.

EPISTLE III.

Dearest Brother,

I Have now been Three Weeks in the Country; and Divine Providence hath made my Journey safe and prosperous. I have fully accomplish'd the Business which I had to do for you; an Account of which I know will be grateful to you, I will therefore send you a Letter about that Business the next Week. At present I only acquaint you in general, that it is done, and add thereto the great kindness that I received of my former Master, when I went to see him at York; if I had done nothing else but visited him, I should have thought my Journey had profited me enough. The sight of him delighteth me very much; he is certainly a most excellent Man; I know none that may be compared with him, he is a Man of so great Learning and Godliness. I do not love Comparisons; but I never found any Man that could equalize himself to him. One may compare him to *Plato* for his Temperance and Moderation. You will perhaps ask what he gave me, when I was at his House; but I went not to receive any Thing of him, he gave me some good Admonitions, a gift which pleased me better than Gold or Silver; and besides, he returned me a Book, which I left there last Year. He bade me at all times (when I have need) to ask Counsel of him; I promised him, I would obey his Advice; if I should not please him, as far as I can, I were mine own Enemy, and ungrateful to him, having received so many

ny Kindnesses from him ; I will love him, and honour him as long as I live. Dearest Brother, I could not but write these Things to you ; but having used boldness enough already. I will not try your Patience too much, lest you should complain (as you use to do) of the tediousness of the Letters you receive from

Your Affectionate Brother, B. J.

EPISTLE IV.

S I R,

YOUR unwearied Questions after many Refusals, seem to intimate, that you think me unconstant ; but I scorn such a Mind. That thing which you desire to know, was committed to me as a secret by your Uncle ; if to reveal it, would do you good, yet after I had promised him secrecy, your utmost diligence should never extort it from me ; but to disclose this would not help, but hurt you. Your Advantage only was the Argument which caused your Uncle to command me secrecy : He charg'd me to tell no Body. Should I now become a Tatler, he would never believe me more, and would have just Reason to be angry with me. Leave urging me therefore, and never write to me about it any more. For know, I am of a more generous Spirit than to betray innocent Secrets. The more you attempt, the more unmoveable I shall be. Our Master (I remember) used to threaten us with his severest Anger if we searched into the Secrets of others. It is no less an honour to any one not to ask, than to another to conceal. I prefer that Friend that asketh little, before him that would fain know every Thing. It would be a praise to you, if you were content to be ignorant. Be pleased therefore to vindicate your own Honour, and to satisfy me by your future silence ; for a thousand new persuasions shall never extort that which will do you no good to know, from,

Your Friend, as far as I honourably may, E. C.

D I A₂

DIALOGUE VIII. *Master and Boy.*

SIR, That Boy kick'd me with his Foot. *M.* What Injury did you do to him? *B.* I did but touch him with my Glove. *M.* You may think you did not hurt him; but none can tell the effect of a Blow, but he that feels it. *B.* He was not at all hurt by my Blow; but he struck me out of Malice, he kick'd me with great Earnestness, he hath some old grudge against me. *M.* If it be so, I will be very angry with him, for I hate Malice; it hath cost me much Labour to endeavour to promote Love amongst you my Scholars, but I strive in vain, for you often quarrel. *B.* He tore in pieces my Book last Week which cost Two Shillings; my Father bought it a Month ago for me at Cambridge. *M.* Why did he tear it? *B.* Because I would not sell it him for less than it cost me, whereas I dare not sell it at all; for you, Sir, have often commanded us to sell nothing. The Book is very scarce, It is worth a Crown; my Father bought it cheap. *M.* This Age abounds in Wickedness. Boys are full of Folly, they want Wisdom to oppose their own violent Passions; they know not how to use those beginnings of Reason, that they are endowed with. They consider not the Torment of Passion; an angry Person enjoyeth no Peace, he changeth his own Rest into trouble, and Passionate Boys create me much Vexation by their Quarrels; they deserve very ill of me. *B.* I was not in the fault, (Sir) I was sitting quietly and doing my Duty. *M.* I have heard of many, that you are as bad as the worst. You are born of a passionate Father, and you will be like him. Methinks you should be ashamed, that Boys, whom you excel in Learning, shou'd excel you in Virtue. I am doubtful in Mind what I shall do, I fear you are both guilty, and both to be punished, I will not suffer Boys to injure one another: I will search into the Business; if I find you guilty you shall be deprived of my Favour. You shall not be beaten by Boys, but you shall not abuse them. I will judge rightly as far as I can.

EPISTLE V.

Honoured Father,

I Have a great desire to see you and mine other Friends; I have the greatest Reason to love and honour you; and I cannot but desire your House more than School, tho' I am very desirous to learn. Be pleased to grant me my desire this once, and to send a Letter to my Master, that he may send me to you. To speak the truth; I have a mind to live with another Master, or to come and live with you, that I may go to School in *Canterbury*, near you. My Master is such a severe Man, that I had far rather plow than continue here. My Tasks are also so heavy, my Burthens so great, that I cannot undergo them. If you shall please to suffer me to come to you, I shall return you greatest Thanks; it is hard to be expressed how much my Mind is at home. I will go to my Cousin, to fetch the Cloak which you lent him, and will bring it with me. (Honoured Sir) pardon my boldness in asking, and let me hear good News, which may rejoyce me: I will be willing to obey your Pleasure in all things. I will be content either to live with you, or with my Uncle at *York*; or with any Friend of yours wheresoever you please: Only let me be removed hence whereby you shall add one more to the innumerable Obligations wherewith you have already bound,

*London, Nov.**28. 1686.**Your Obedient Son, S. H.*

EPISTLE VI.

SON,

I Have formerly been greatly rejoyc'd at receiving Letters from *London* from you; but that which came to me last Week, was most unacceptable and troublesome; I was grieved when I perceived in you the beginnings of Unconstancy and Idleness; for all your Arguments are drawn from thole two *Topicks*, which my Authority shall confute. You seem to hope that
your

your Father is like your self, but how foolish is that Expectation? Know, that I not only resolve never to gratify your unreasonable Request, nor to satisfy your foolish Mind; but if so learned, so virtuous, so diligent, and faithful a Master please you not, you shall be banished from my sight, I will send you (against your Will) to *France* or *Holland*, where I will find out for you the severest Master. If I believed your Master (whom I love and honour) were austere beyond Reason and Moderation; I would most readily deliver you from his Injustice; but I think quite otherwise of him; nor will I believe your Accusations, much less will I hearken to your Complaints of the difficulty of your Tasks; all things are easy to industry, all things difficult to Sloth, and your Master is more prudent than to command things impossible. When I came to *London* last Year, I liv'd in your Master's House a whole Month, I then heard no Complaints from you, you were content, and my self also observed something of his prudent Care, and excellent Wisdom, in managing the School; and whence this new weariness proceeds, I cannot otherwise conjecture, than by thinking that you begin to be more idle than formerly; and instead of removing you, I shall most certainly request of your Master that he will nip the Weed before it encrease to a greater strength, and urge you the more close to your study, not to slacken the Reins, but strengthen them, an excellent medicine for the Disease that you are sick of. In short (Son) I highly esteem and approve of your present Master, nor shall you be removed yet from his Care and Government, till I certainly know some intolerable Injustice, which I never expect to find. Nor shall I hearken to your Reports, nor for them the sooner, slight or suspect him. Resolve therefore, to study diligently without weariness, to please him without grudging, to obey him most willingly, to love and honour him continually, so shall you reconcile him, whom your Complaints have angered.

Your careful Father, W. H.

D I A.

DIALOGUE IX.

L I Cannot but acknowledge thee to be far more learned than my self; let me therefore have the benefit of thy help to inform my Ignorance. I will love thee if thou wilt communicate. **E**. It is not in my power to cure thy Defects, nor to give thee Understanding, God only can give Wisdom. **L**. It is true, but God useth means to bring to pass his Purposes, thou may'st help me, and I question not but my Father will recompense thy love. **E**. I will do as much as I can freely. In what dost thou want mine Assistance? **L**. In translating *English* into *Latin*. I observe that thy Exercises are every Day commended, and our Master proposeth thy Care for our Imitation; let me hear by what means it comes to pass, that thy Exercises are so commendable. **E**. I shall be glad, if all my School-fellows pleased my Master every Day, that they might advance in Learning, and he might rejoyce in their benefit. I will conceal nothing from thee. I always take notice of all the Phrases, or neat Expressions which I find in Authors, I write them down, and have now a great Treasure of them; so that I have almost one in readiness for every Occasion, and the most of them I have committed to Memory. — Every great mistake, which I am guilty of, I write down in a Book, which I read over once a Week, that I may not commit the same Error twice. — When our Master is correcting our Exercises, I always attend most diligently, I fix mine Eyes upon him; and my Mind upon his Words. — If any other Boy have a better Phrase, or manner of expressing than I. I certainly take care to remember it. — If the Exercises of any other Form be corrected, when my Task is done, I attend to that which seemeth not to belong to me; I think it concerns me to listen to every thing, that I may get good by. — Having furnished my self by these Methods, and prepared my understanding, I set about my Exercise, which I always read over, before I begin to translate it, as our Master bath most

wisely

witely commanded. — I never write down any Word or Phrase, before a certain Knowledge, or accurate Enquiry, whether it be fit for my purpose; if I at all doubt, I never rest till I be certain: If I cannot find out what I seek, I ask the next Day: I scorn not to learn of the meanest Boy; much less do I neglect to ask our Master, if no Body else knew, I never slightly pass over any Difficulty; the more Pains I take at one time, the less Labour I shall need the next Exercise; I always appoint my self a certain measure of time for my Exercise, a moment of which I never bestow upon any other Business; I never cease till I have done; I interrupt not my self, nor suffer the dearest Friend to interrupt me; my Supper, and my Sleep always give place to Business. Most Boys are easily diverted, which utterly hindreth Accuracy. —

I read over each *Latin* Sentence by itself, (after I have made it) twice or thrice, and at last the whole Exercise again and again deliberately, to observe any Errors which I have committed, which I correct my self, before the Master inspect it. — And lastly, I never am hasty, but allow time enough to each Word and Sentence. Many Boys bring always bad Exercises, for want of patient Consideration. — I have now answered thy Question, and told thee the chief things which I observe. L. I heartily thank thee; I will imitate thee for the future.

DIALOGUE X. *Thomas and John.*

T. I Was told that your Brother had displeased his Master, and therefore was not only chidden, but beaten. J. That Boy is worthy of a Whipping that told you; for the I have no desire to accuse any one for a Fault before my Master, yet it is not fit that Punishments that any one suffers in the School, should be published openly. T. You are to be commended, who are careful to observe the Laws of the School; but do not ask me the Boy's Name that told me this Thing, for indeed he was afraid lest any of his School-fellows should hear of it. But I also understand, that you

you excel many other Boys in writing, which I am glad to hear. *T.* I must not tarry now, for I am to buy some Books that I have need of. *Farewell.*

DIALOGUE XI. *Thomas and Richard.*

T. IF I am not deceived, I saw your Brother weeping when I called you. *R.* Both my Brother and my Sister wept, and they had Cause to weep, for my Father was angry with them. *T.* What Fault had they committed? I know, that they are of a good Disposition, and therefore surely they would endeavour to please your Father, and therefore it is not good to enquire into other Mens Business; yet tell me their Fault if you please. *R.* My Father was about to take a Journey to receive some Money; which a Country-Man, my Father's Tenant, owed him, but he wanted a Saddle, and therefore sent my Brother and Sister to buy him a Saddle. They went, but tarried so long, that at last he would not go. This was the cause of my Father's Anger; for they tarried talking with our Neighbour's Daughter, whose Company they loved. *T.* They did ill.

DIALOGUE XII. *Henry and Robert.*

H. HOW can you expect God's Blessing, who do not study to please your Father? *R.* You always take Liberty to accuse me for my Faults: I have had chiding enough at home to Day, I did not expect to be chidden abroad also. *H.* Dost not thou fear the Punishment, that God the just Judge, whose Eyes behold all Men's Actions, hath threatned against such Children as do not obey their Parents? I wonder that you are not ashamed of your Wickedness, by which you break the Laws both of God and Nature; and believe me, if you do not amend your Manners, you will repent of your Folly when it is too late; what if your Parents, whom you are so disobedient to, should cast you off? Remember my Word, which I speak not out of hatred to you; for I pity you, reform your Life, and then both your Father and you will have opportunity to rejoyce.

DIALOGUE XIII. *Thomas and Francis.*

HOW do you, my good Friend Francis? *F.* I am heartily glad that you are in Health; my Brother *Richard* desired me to remember his love to you. *T.* I thank both him and you. *F.* How much did that Book cost you, that you have in your left Hand? *T.* It is a Book, than which I never saw any more handsomely Bound, and yet it cost me but a little; for he that sold it me, did not understand the Book's worth. *F.* Did a Bookseller sell it to you? *T.* No, I bought it of one that found it and another Book in the Street. *F.* I pity him that lost them; it may be he hath Sorrow enough; it is probable that it was some careless Boy whose Parents have been sufficiently angry with him, yea, it may be he hath been beaten soundly. But thus we see it often, that one's Loss is another's Gain; but I must not tarry now, lest I lose the Opportunity to send this Letter. *Farewel.*

DIALOGUE XIV. *Joseph and Philip.*

I Have brought you the Book that I borrowed, when you and I were at *London* together, and I intend to buy me such a Book, for it hath taught me much Wisdom. Doubtless its Author was a Man of great Piety as well as Learning. Some Books are scarce worthy of reading, but others deserve to be read an hundred Times. How much did the Book cost you? *P.* It cost me Five Shillings, and I do not think it dear: For it is a Book, than which I never read any more Learned and Pious, yea, every Leaf thereof is a Honey-comb full of most sweet Honey drawn from the best of Flowers. I bought it over against the *Exchange*, at the Sign of the *Blackamore's Head*, of a Bookseller who never uses to deceive me. *J.* It is the same Bookseller that I use to buy my Books of; he will not offer his Books at a greater Price than others, and for the most Part his Books are most neatly bound. *Farewel.*

DIALOGUE XV. *Thomas and John.*

I Saw the Man that your Father told his Horse to, walking in the Street. *J.* Which Street? For my Father would be glad to see him; my Father hath
Need

Need of Money, and the Man that you speak of owes him Fifty Pounds (if I am not mistaken) which he hath often promised to pay, but hitherto he hath deceived him. *T.* Then he is like a Man that came to see my Father, intreating him to lend him three Shillings, promising to return it in an Hour; but Summer will be Summer will be colder than Winter, and Winter will become Summer, ere the Money will be paid. *J.* It is very likely now-a-days. It is not good to trust a Man we know not. The Care of some is to get Opportunities to cheat their Neighbours. They study only to please themselves, tho' they wrong others, but to obey God the highest Judge of all, is better than to enjoy the Riches of this World, if God be angry with us. But we must use Wildom, (which many want) that we neither hurt ourselves, nor be hurt by others.

DIALOGUE XVI. *Richard and Thomas.*

R. I Am ashamed of my Fault Yesterday, who was so angry with you, when you and I were at play together, and I earnestly desire you to pardon me, and not to take it unkindly. I must confess my Fault, and I desire hereafter to refrain from immoderate Anger. *T.* It is the Part of a Christian to confess the Faults which he offends God and Man by. We have Need of God's Grace, that we may become more wise, and resist the Devil's Temptations which he beguiles Men by. For as the Fisher hides the deadly Hook with some pleasant Bait, which the foolish Fish greedily catcheth at, and is taken: So the Devil promiseth us Pleasure and Profit if we will obey: whom if we do believe, we shall repent of our Folly; and happy are they whom God doth give effectual Grace to, who seeing the evil of Sin, and the World's Vanity, do apply their Minds to Holiness, without which, *no Man shall see the Lord.* *R.* It is good, when we are not ignorant of the Snares of the Devil, that Enemy of God and Man. The Lord make us like Christ our blessed Saviour.

DIALOGUE XVII. *William and Robert.*

W. **Y**OU were milt'd at School Yesterday. *R.* I believe you; my Father and Mother had occasion

reason to keep me at home, which I suppose they will signify to my Master; being you are my Friend, I will tell you; my Brother and Sister being to go into the Country, namely to *Ipswich*, my Father and Mother were desirous to accompany them about three Miles, or a little more; and therefore I tarried to look to the Shop, for so they commanded me. This was the Cause of my Absence, which I doubt not will satisfy my Master. *W.* Can you sell the Wares in the Shop, when your Father and Mother are absent? *R.* When a Customer comes to ask me for any Commodity, I can shew it him; for I know where each Commodity is placed, for each Box hath the Name of what is in it, written upon the outside thereof, and they are disposed alphabetically so that every Thing is very easy to be found. And as for the Price, all the Commodities have a private Mark, which no Body knows but we, who have been taught by my Father; that Mark shews the lowest Price that can be taken; And I do not turn them away when I can get my Price. How much Money do you think I took while my Father was absent? *W.* Ten Shillings, it may be. *R.* About thirty Shillings; One came and ask'd me for a Pair of Gloves, which when he had fitted himself with, he demanded the Price, and paid me the Money (which was two Shillings, as signified by the Mark.) *W.* You are a cunning Youth; but my Business calls me away. *Farewel at present.*

DIALOGUE XVIII. *Henry and Anthony.*

B. **W** Hence come you *Anthony*? *A.* I am come from *York* lately, but just now I come from *Dover*. *H.* And whither are you going? *A.* I was at *Paris* last Year, and I am going to visit a Friend that was kind to me when I was there. *H.* It is well done of you to acknowledge Courtesies receiv'd, which is the Part of a Christian even above others; for if we must love our Enemies, and do good to them that hate us, (which Christ our Blessed Saviour commanded us) much more ought we to think that it concerns us to be mindful of our Friend's Love. We ought not to grieve

Strangers, much less those that we are oblig'd to. Some are commended in Scripture, which entertained Strangers, and thereby entertain'd Angels unawares. But what Business had you at *Paris*? Did you go to learn the *French* Tongue, or to see remote Countries? *A.* Neither of these was the End of my going. But my Father having some Wares, that he could not sell at *London* for so much as he understood he might sell them at *Paris*, he sent me thither to sell them. *H.* Then you are become a Merchant. *A.* I had no Cause to repent of my Journey, nor my Father neither, for I had Pleasure enough; and my Father Gain enough. *H.* Did you go alone? *A.* No, I had the Company of a young Man, a Neighbour of ours, both going and coming back. *H.* The better one's Company is, the more pleasant is the Journey. I should like travelling very well, having good Companions, and a full Purse; But farewell, we have had Discourse enough for the Present. *A.* Farewel.

DIALOGUE XIX. *Thomas and Mary.*

T. **H**OW do you, dear Sister *Mary*? *M.* I have been sick in the Country these three Weeks, and therefore I have Cause to accuse you of Unkindness, who never came to see me in my Sickness, yea, I sent you a Letter, and yet you did not return me an Answer. Believe me, I have been very angry with you, and I think there is no Body that will say but that I have Cause to be angry. *T.* I have not been unmindful of you; yet I heard not of your Sickness, but about the End of the last Week, and yet it grieved me much that I could not get an Opportunity to visit you, who have always been so dear to me; I may truly say, the most dear of all my Brothers and Sisters. The Letter which you speak of, I never receiv'd; But God be prais'd that you now enjoy your Health. I hope you will not be so unkind, that you should think that I did not Care for you. I longed to see you, but I wanted an Opportunity: I enquired every Day for you, and I felt Sorrow enough in my Heart, when I was told how dangerously you were sick. *M.* Speak no farther.

ther of the Mater, my Sister told me last Night how much Business you had, which hindred your coming, and this I must confess as that you have always obeyed my Mother, so you have been formerly more loving to me than the rest of my Brothers. The more loving you have been formerly the more I wondered at your Absence. *Farewel.*

DIALOGUE XX. *Francis and George.*

F. I Could not chuse but to laugh to see how black our School-fellow *Robert* look'd when he was so strangely disappointed of his Expectation. **G.** I know not what you mean, but first let me answer you in general. Do you think it a Christian like part to laugh at others Mischance? I am sure the Christian Religion teaches us no such Thing; but on the contrary, we are commanded to weep when others are afflicted, and to rejoyce if any good Thing befalls them. O what a sweet lovely Carriage and Behaviour are we taught in that Book o' Books, the Holy Scriptures! But alas! where is the Boy that minds those holy Instructions? Nay some of us are come to that pass of Folly, that they think God's Word doth not concern Boys, as if Boys might live as they list, and take their Swing according to their own Will. **F.** Far be it from me to think so. But as to what you said before, concerning grieving, when any Mischance befalls another, it is true, we ought so to do; but yet I think it is to be meant concerning any great Mischance, that is an Affliction indeed; not a of Mischance, in a light trivial, inconsiderable Matter. And besides, I think it hath been observed, that some have laughed at the Jest, that hath been accompanied with a Mischance, when really they have been sorry for the Mischance it self, and have truly pitied him on whom it fell; and it is hard to be affirmed that such do Evil. **G.** I am satisfied by your discreet and moderate Answer. To return then, Pray let me know what Manner of Disappointments befel *Robert*? **F.** He came of his own Accord to my Master, and told him a Story of what passed between him and his Brother, expecting to receive

ceive Commendation; but when my Master had fitted the Business thoroughly, poor Robert had like to have been whipt; but by his Brother's Entreaty he escaped: But I am call'd away. *Farewell.*

DIALOGUE XXI. *Thomas and William.*

T. IF it were worth while we would go and enquire the Reason why our School-fellow the Glover's Son, tarries from School; he is not used to play Truant, neither do his Parents use to keep him from School, and therefore it is to be feared some Evil hath befallen him. *W.* As I was passing by his Father's Houle, his Mother standing at the Door, call'd me, and told me, that her Son had like to have kill'd himself with eating green and unripe Gooseberries. *T.* Many are so unwise, that so their Palates may enjoy a little present Pleasure, they care not how dear they pay for it afterwards: Few consider how much it concerns them to take Care of their Health. *W.* My Master hath told us, that it is an Obedience which we owe to God, to study how the Health of our Bodies may be maintained; and that it is contained under the Sixth Commandment of the Decalogue, and that it is a Degree of Murther to do any Thing that may prejudice our own or others Health, and that of all Murthers, Self-murther is the worst: We are not our own, and therefore we must give an Account to him, whose we are, for any wrong we do to ourselves. *T.* What Account then have many to give, who by Drunkenness, and other Vices, do bring Diseases upon themselves, and very often shorten their Lives? We ought in the first and principal Place to mind the welfare of our immortal Souls, and in the next Place our Bodies; and indeed the Proverb is true, which says, *That every Man is a Fool, or a Physician to himself;* But I am very sorry for our School-fellow's Sickness, and especially, that it came by his own Fault. Have his Parents hope of his Recovery? *W.* He is much better than he was, but yet I suppose he will not be able to come to School this Fortnight. *T.* How much Pain hath he suffered for a little Pleasure? but so it is, we often buy our Pleasure too dear by much.

It we would obey God our heavenly Father, we should be happy both in this World, and to Eternity. I hope this Sickness will reach him Willdom; for God hath promised his Servants, that Affliction shall make for their Profit; and tho' we must not chuse Affliction, yet we ought to be content with all the Dealings of God with us; for whom he loveth, he chastiseth; and they that are without Affliction, which all are partakers of, are Bastards and not Sons. We have deserved God's everlasting Wrath, and therefore we must not murmur, tho' God afflicts us, if God spare us for ever, I mean, if we shall be admitted to the eternal Enjoyment of God, no Matter how it fares with us in this Life. It is better with *Lazarus* to beg our Bread from door to door here, than with *Dives*, to beg Water in Hell. Farewel.

A N E P I S T L E.

Friend,

IT is my hard hap to have ever and anon some Fault to charge you with, so that I am forc'd to fill my Letters with Gall, which is no less displeasing to myself than to you; but if my Letters are for the most Part Reprehensory, you may thank yourself for it, not me. Do you look I should stroke you on the Head and praise you, who deserve the utmost Severity, and the most tart Reproof? The Truth is, you deserve to be chidden, and rattl'd up soundly, who did send a Letter to your aged Father, that did grieve him beyond Measure. I was at his House when your Letter was brought. At first he was so overjoy'd at the Receipt of your Letter, that he scarce knew on what Ground he stood, but when he had opened and read it, how soon was his Joy turn'd into Sorrow? What Lamentations and Complaints did the poor old Man utter? It made my Heart ache to hear him bewail his Misfortune. Then it was he began to be weary of his Life. All the Skill I had, was too little to pacify him notwithstanding all I could say, he had like to have fallen into a Swoon. At last, he gave me the Letter to read, and my very Hair, I think, stood an End, through

Wender

Wonder and Amazement at your Unprofitableness. What thought I) is all the old Man's Cost and Pains come to this? Doth so good Education produce so bad Effects? Is this he whom all Men reckoned so hopeful? To be short, I made a hard Shift to put a good Face on it, least I should encrease your Father's Sorrow; but I saw he was not to blame for the Sorrow and Grief that he expressed. Now, except your Heart is harder than any Flint, if you have any Spark of good Nature, or the Fear of God left, repent of this Folly and Mad-ness, and mitigate his Sorrow with yours. Amend your Life, lest you be the Cause of his Death, who was the Cause of your Life. *Farewel.*

DIALOGUE XXII. *Thomas and Francis.*

T. What are you and your Brother doing? *F.* My Brother was going to write, but I had a Mind to play, only I wanted a Companion to play withal; for Part of our School-fellows are gone to waste themselves, which my Father and Mother have oft forbidden us on pain of Whipping; and Part of them are gone to fight, which is much worse. *T.* I have Cause to praise you both, who are so desirous to please your Father and Mother; for no doubt the more Care you have to obey them, the more will God bless you; but yet I see, that you are more negligent than your Brother, whose only Care is to get Learning. And indeed, they say, that he is the most diligent of all the Scholars your Master hath, which I now believe to be true. To have so much Honour, as I perceive he hath gotten by his Diligence, is very rare to be found in Boys; and indeed, when I heard some Neighbours of mine, Men both honest, and of good Repute, so highly extolling him for his Diligence, I began to be ashamed of mine own Errors, who thought that none was a better Husband of Time than my self; it is not lawful for me, I know to envy any one, but yet to imitate is commendable. Threatnings are the only Spur to the backward and negligent; but those that are of a noble Disposition, have need rather of a Bridle than

such

such a Spur. A Company of Boys may be taught by the same Matter the same Lesson, and yet one would hardly think how much some shall come on beyond the rest. F. My Brother is to go (if my Father's Mind hold) to a Place beyond Sea, which they call an University, but the proper Name of it I have forgot. T. If he goes thither, Books will be very necessary for him; your Father, I believe, sees him desirous of nothing but Learning, and therefore he will not deny him Books; and if his Learning cost your Father much (as certainly it will an hundred Pounds at least) yet he will never repent of it; for he will hereafter be mindful of his great Cost, and if he lives to be old, (but which of us two, or whether either of us, or both of us shall see that day, is uncertain) there will be few in *England*, no nor at *Rome*, more eminent for Learning than he. F. I have an Uncle, whom I believe my Brother will be like, whose Learning hath been profitable to himself, and made him admired by all that know him, who I know will be angry with my Father, if he should oppose my Brother's Desires to obtain Learning; he hath promised him some Books, yea, and Money too. T. To what Study doth your Uncle apply himself chiefly? F. Divinity. T. In what City doth he live? F. At *York*; but he is shortly to come to *London*: Reason is common to all, but few enjoy Learning. Some seem born to Slavery, others to Honour; though his Writing is scarce legible by any, yet he hath made a Book almost two Foot long, and three Inches thick, a Work so full of Learning, that most admire it. Indeed it cost him many Years Study; many learned Men have thought it worthy of publick Commendation. T. It is the Part of a wise Man to ask Counsel of such an one. F. He counsels us, and commands us, as if he were our own Father. T. If you should not give him Reverence, I should accuse you either of Folly or Ingratitude, or both. F. I believe you indeed. You may compare me to a Fool, and I shall take it in good Part, if I do not always prefer his Commands before mine own Pleasure. I pity such as indulge their own Lusts, which will not profit

profit, but hurt them. It concerns us and all wise Men to value those Things but little, which will not be a Comfort to them, when old Age comes on. I have had Experience enough (which teacheth Fools the best Lessons) to know that Repentance is not to be bought at so great a Rate as many buy it now a Days. Pleasure meets us with a smiling Face, but it behoves us to think on the Sorrow that follows. Many that are sprung from good Parents, do abuse the Nobility to the lessening of their Crimes; yea, others (which is hard to be believed) have spent their Estates in a Year by Vice, which their Ancestors have scarcely gotten in Forty Years. But I must not tarry long; it doth not so much belong to me to make a Shew of Virtue, in reproving others Faults; neither do many Words become me; and indeed being weary of Discourse, I must leave off Talk. *T.* I am desirous of your Brother's Happiness, but I cannot have while to tarry; I must go to a Place which is almost a Mile off, to see a Man that lives in the Country, but lately come from *York*, he lodges beyond *St. Pauls*; he took away a Knife from my Sister; tho' I think ignorantly! but behold a Man yonder that hath red Hair, I think it is he. Farewel, live a godly Life, improve your Time like your Brother, and remember me to him.

F I N I S.

The INDEX.

TO abhor *Abominor aris*
aris 1. d.

To abide *Maneo*, or *si* 2. n.

Ability *Vires ium* 3. pl. f.

To be able *Possum* es, *est* n. irr.

Abominable *Vitis* e ad. 3. art.

To abominate *Abominor*,
aris, *atus* 1. d.

An abomination *Abominatio*,
nis, 3. f.

To abound *Abundo*, *as* *avis* 1. n.

About *Circum* prep. acc.

Abraham *Abrahamus* 2. m.

To abstain *Abstinco* es *ai* 2. n.

Abstinence *Abstinentia* a 1. f.

Abundance *Copia* a 1. f.

Abundant *Abundans* *antis* p at

3. art.

Accuracy *Cura* a 1. f.

To abuse *Abuter* *eris* *re* *usus* 3. d.

An abyſs *Abyſſus* i 1 f.
 Acceptable *Gratus* a um adj.
 To accommodate *Accommodo*
 as *avi* i 2.
 According to *Secundum* præp.
 acc.
 an accorn *Glans* dis 3 f.
 an Account *Ratio* onis 3 f.
 to Account *Habeo* es ni 2 act.
 to Account or value *Æſtimo*
 as *avi* a 1 con.
 To acquire *Acquiro* is *ſui* 3 a.
 To acknowledge *Agnosco* is *oui*
 3 a.
 To accuſe *Criminor* aris atus i d
 an Accuſation *Accuſatio* onis 3 f
 Accuſtomed *Aſſuetus* a um adj.
 Achaia a 1 f.
 To act *ago* is *egi* 3 act.
 an Act *Actus* us 4 m.
 an Action *Factum* i 2 n.
 to add *addo* is *didici* 3 act.
 to adjudge *Adiudico* as *avi* 3
 act.
 To admire *Honoro* as *avi* i 2.
 To admire *Miror* aris atus i 1
 con.
 To admit *Intermitto* is *miſi* 3 a.
 To admoniſh *Adoneo* es ni 2 act.
 Admonition *Monitum* i 2 n.
 to adorn *Orno* as *avi* i 2.
 to advance *Adangeo* es *auxi* 2 a
 Advantage *Commodum* i 2 n.
 an Adverſary *Adverſarius* ii 2
 m.
 Adverſity *Res adverſa* 5 f.
 Advice *Conſilium* ii. 2 n.
 To adviſe *Conſulo* is *ni* 3 a.
 Affairs *Res* ei 5 f.
 Affection *Affectus* us 4 m.
 Afflictions *Adverſares* 5 f.
 Afflicted *Afflictus* a um par.
 To afford *Præbeo* es ni 2 a.
 To be afraid *Timeo* es ni 2 a.
 After *Poſt* præp. ac.
 Afterwards *Poſtea* adv.
 Againſt *Contra* præp. ac.
 Age *Ætas* atis 3 f.
 To agree *Conſentio* is *ſi* 4 c.
 To agreeeth *Comperio* iun 2.

an Ale-houſe *Cenſura* a 1 f.
 Alexander *ari* 1 m.
 All with a Subſt. ſing. *Totus* a
 um, ins.
 All with a Subſt. pl. (or eve-
 ry) *Omnis* e adj. 3 art.
 All kind of Sorts of, *Omnige-
 nus* a um 3 t.
 To allure *Allicio* is *lexi* & *li-
 cuit* 3 a.
 Almighty *Omnipotens* tis 3 art.
 Almoſt *Pæne* præp. ac.
 Alone *ſolus* a um, ins.
 Alſo *etiam* con.
 To alter *Commuto* as *avi* i 2.
 Although *Quamvis* conj.
 Altogether *Prorſus*, adv.
 Alphabetically *Alphabeticæ*, ad.
 Always *ſemper* adv.
 an ambaffador *Legatus* i 3 m.
 Ambition *Ambitio* onis 3 f.
 Azement *admiratio* onis 3 f.
 Ambitious *Ambitioſus* ſa um
 adj.
 to amend *Emendo* as *ui* i 2.
 Amendment *Emendatio* onis 3 f
 Among } *Inter* præp. ac
 Amongſt }
 Amſterdam *Amſteldammum* i 1 m
 Anceſſors *Majores* 3 pl. m.
 And *et* conj.
 an Angel *Angelus* i 2 m.
 Anger *Ira* a 1 f.
 Angry *Iracundus* a um adj.
 To be angry with *Iraſcor*, *eris*
 atus 3 d.
 Another *Alius* a nd. adj.
 Another Man's *Alienus* a um
 adj.
 to anſwer *reſpondeo* es *di* 2 n.
 To relieve *Succorro* is 3 n.
 an Ant *Formica* a 1 f.
 Antony *Antonius* ii 2 m.
 Any *Quivis* *avis* pron.
 Any one *Aliquis* *quis* *quod*
 pron.
 Any Thing that, *Quodcumque*.
 Apace *Velaciter* adv.
 Apelles is 3 m.
 An apple *Pomum* mi 2 n.
 Apollo

Apollo *hīs* 3 m.
Apoplexy *Apoplexia* 7 1 f.
to appear *Appareo* *es* nī 2 n.
Appearance *Species* *ei* 5 f.
to appease *Paco* *as* *avi* 1 a.
Appetite *Appetitus* *hīs* 4 m.
to apply to *Intendo* *is* nī 3 a.
to apply *Adhibeo* *es* nī 1 a.
to appoint *Stano* *is* nī 3 a.
to appoint *Jobeo* *es* *justi* 2 a.
Appointed *Designatus* a *am* pat.
an Apprentice *Servus* 2 2 m.
to approach *appropinquo* *as* *avi* 1 1 n.
Araxis *is* 3 m.
to arise *Surgō* *is* *exi* 3 n.
Aristides *is* 3 m.
an Argument *Argumentum* 1 a n.
an Arm *Brachium* *is* a n.
Armed *Armatus* a *am* adj.
Armour *Armatura* a 1 f.
an Army *Eseritus* *hīs* 4 m.
to arrive *Peruenio* *is* nī 4 n.
Art *Ars* *is* 3 f.
Artificial *Techicus* a *am* adj.
an Artist *Artifex* *icis* 3 m.
As if *Quasi* *conj.*
As to *Erga* *prep.* ac.
As well as *Equē* *ac* *conj.*
As well as may be *optime* *adv.*
to ascend *Ascendo* *is* nī 3 n.
to be ashamed *pudef* *es* *ui* 1 n.
Alhes *sines* *eris* 3 d.
to ask *Peto* *is* *li* *vel* *sol* 3 a.
an Ass *Assinus* 1 2 m.
to assist *Opitulari* *eris* *atus* 1 d.
Assistance *Adjumentum* 1 2 n.
to assign *assigno* *as* *avi* 1 a.
Assured *Certus* a *am* adj.
At a great Rate *Magni* *gen.*
At Home *Domi* *gen.*
At length *Tandem* *adv.*
At present *Impræsentiarum* *adv.*
At what Rate *Quanti* *gen.*
Athens *Athena* *arum* 1 f. pl.
To attain to *Assiguo* *eris* *quis* *us* 3 d.
To attempt *Conor* *eris* *quis* 1 d.
an Attempt *Conatus* 1 2 m.

To attend *Attendo* *is* *at* 3 a.
Attentive *Attentus* a *am* adj.
Augustus 1 1 m.
an Aunt *Amica* a 1 f.
to avoid *Fugio* *is* *gi* 3 n.
an Author *Author* *eris* 3 c.
Authority *Potestas* *at* 3 f.
the Autumn *Autumnus* 1 2 m.
B
Babylon *eris* 3 f.
Back *Tergum* 1 1 n.
Bad *Malus* a *um* adj.
a Bag *Sacculus* 1 a m.
to Banish *Expello* *is* *nisi* 3 a.
to be Banished *Exilium* *eris* 1 n.
a Bank of a River *Ripa* a 1 f.
a Barbarian *Barbarus* 1 a m.
Barbarous *Inimicus* 1 1 a adj.
art.
to Bark *Latro* *as* *avi* 1 1 m.
Base *Vilis* e *lis* *adj.* 3 art.
Baseness *Vilitas* *eris* 3 f.
a Battle *Prælium* *is* 2 n.
to Bowl *Clamido* *as* *avi* 1 m.
a Sun-Beam *Jubar* *eris* 3 m.
a Bean *Faba* a 1 f.
to Bear *Suffero* *era* *fufenti* v. irr.
to Bear *vinco* *me* *vici* a 3 *con.*
to Bear away *confero* *us* *abfumi* 3 irr.
a Bear *Ursa* a 1 f.
a Beast *Brutum* 1 a n.
a Beast for Labour *Jumentum* 1 2 n.
to Beat *verbero* *as* *avi* 1 a.
to be beaten *vapulo* *as* *avi* 1 a.
Beauty *Pulchritudo* *is* 3 f.
Beautiful *venustus* a *am* adj.
because *quia* *conj.*
because of *propter* *prep.* ac.
to become pale *palleſco* *is* 3 m.
to become *ſi* *ſis* *ſedens* 3 a *pass.*
to become or adorn *decoro* *as* *cui* a a.
a Bed *Letum* 1 1 n.
to be *Sum* *es* *ſui* v. irr.
a Bac *Apis* *is* 3 f.
before *ante* *is* a Noun and verb stand *ante* *antegrām.*
otherwise *alio* *modo* *prep.*
Beggar

Beggary *Paupertas* *at* 3 f.
 to begget *gigno* *is* *ni* 3 a.
 to begin *incipio* *is* *epi* 3 a.
 a Beginning *Initium* *ii* 2 n.
 to beg or ask *Rogo* *as* *avi* 1 a.
 to beg as a Beggar *mendico* *as* *avi* 1 a.

a Beggar *Mendicus* *i* 2 m.
 to beguile *Decipio* *is* *epi* 3 a.
 to behave *Gero* *is* *ssi* 3 a.
 Behaviour *Gestus* *is* 4 m.
 It behoveth *Oportet* *imp.*
 to believe *Credo* *is* *didi* 3 a.
 a Believer *Fidelis* *is* 3 m.
 a Bell *Campana* *a* 1 f.
 to bellow *Mugio* *is* *iol* 4 m.
 the Belly *Venter* *tris* 3 m.
 to belong *Pertinere* *es* *ni* 1 n.
 Beloved *Dilectus* *a* *um* *part.*
 to be beloved *Diligor* *is* *ectus* 3 *pass.*

to bind *Incurro* *as* *avi* 1 a.
 Beneficial *Utilis* *e* *is* *adj.* 3 a.
 Benefit *Commodum* *i* 1 n.
 a Berry *Vaccinium* *ii* 2 n.
 Beside *Præter* *prep.* *acc.*
 Besides *Præterea* *adv.*

Best with a Subst. *Optimus* *a*
um after a Verb *Optime* *ad.*
 at best *Saltem* *adv.*

bestial *brutus* *a* *um* *adj.*
 to bestow *dono* *as* *avi* 1 act.
 to betake *recipio* *is* *epi* 3 a.
 to betray *prodo* *is* *didi* 3 act.
 to betray or shew *indico* *as* *avi* 1 a.

better *melior* *us* *or* *is* *adj.* 3 art.
 between *inter* *prep.* *acc.*

to beware of *aveo* *es* *vi* - *conj.*
 to bewail *plorare* *as* *avi* 1 act.

to bewitch *fascino* *as* *avi* 1 act.
 a Bible *Biblia* *orum* 1 n.

to bid *inhibeo* *es* *iussi* 1 a.
 bigger *major* *ius* *or* *is* *adj.* 3 art.

to bind *ligo* *as* *avi* 1 act.
 a Bird *avis* *is* 3 f.

Birth *Natus* *i* 1 m.
 to bite *mordeo* *es* *momordi* 2 a.

bitter *acerbus* *a* *um* *adj.* 3 term.
 Bitterness *Acerbitas* *at* 3 f.

Black *Niger* *a* *um* *adj.*

to blame *Culpo* *as* *av* 1 a.

Blame *Culpa* *a* 1 f.

Blameless *Innocens* *is* *adj.* 3 a.

To blast *Mituo* *is* *ni* 3 a.

To bleat *Balo* *as* *avi* 1 a.

To bleis *Benedico* *is* *ni* 3 a.

To bleis or prosper *Secundo* *as* *avi* 1 a.

Blessed *Beatus* *a* *um* *adj.* 3 ter.

Blessedness *Beatitudo* *inis* 3 f.

a Blessing *Benedictio* *onis* 3 f.

Blind *Cæcus* *a* *um* *adj.* 3 ter.

to blind *Cæco* *as* *avi* 1 act.

a Blockhead *Hebes* *et* *is* 3 m.

Blood *Sanguis* *nis* 3 m.

Bloody *sanguinolentus* *a* *um* *adj.*

to blow *Flo* *as* *avi* 1 a.

Blunt *Obtusus* *a* *um* *adj.*

to blunt *Hebeso* *as* *avi* 1 a.

a Boar *Aper* *i* 2 m.

to boast *Glorior* *avis* *atus* 1 d.

a Boaster *Thraeo* *onis* 3 m.

the Body *Corpus* *oris* 3 n.

Bold *Audax* *acis* *adj.* 3 art.

Boldly *audacter* *adv.*

a Bond *Vinculum* *i* 1 n.

a Book *Liber* *i* 1 m.

a Bookseller *Bibliopola* *a* 1 m.

a Boot *Ocrea* *a* 1 f.

to be born *Nascer* *eris* *natus* 3 d.

Born *Natus* *a* *um* *part.*

to borrow *mutuo accipio* *is* *epi*.

Botcher *Veteramentarius* *is* 2 m.

Both *Et* *conj.*

both *uterq;* *aq;* *any;* *trinq;* *adj.*

a blackberry *Vaccinium* *ii* 2 n.

a bound *Limes* *is* 3 m.

Bounty *Benignitas* *at* 3 f.

a boy *Puer* *xi* 1 m.

brains *Ingenium* *i* 2 m.

brave *Grandis* *a* *adj.* 3 art.

to bray like an Ass *Rudo* *is* 3 n.

bread *Panis* *is* 3 m.

to break *Rumpo* *is* *epi* 3 a.

to break peace or promise *Viol*

as *avi* 1 act.

breaking subst. *Violatio* *onis* 3 f.

to breath *Spiro* *as* *avi* 1 n.

bribes *Mimera* *a* *um* *pl* 3 m.

a bridle *Fragum* *i* 2 n.

bright

bright *Lucidus* a nm adj.
 brimstone *Sulphur* uris 3 n.
 to bring *Fero* ers tuli irr.
 to bring forth *Profero* fers tuli 3
 Britain *Britannia* a 1 f.
 broad *Latus* a nm adj.
 a brook *Torrentis* 3 m.
 a brother *Frater* ris 3 m.
 to be brought *Adduco* is nxi 3 a.
 a Brute *Brutum* i 2 n.
 brutish *Brutus* a nm adj.
 a buckler *Clypeus* i 2 m.
 to build *Struo* is nxi 3 a.
 a Bull *Taurus* i 2 m.
 a Bull of the Pope *Bulla* a 1 f.
 a bulwark *Murimen* ius 3 n.
 to burn *Uro* is ussi 3 a *ardeo* es
 2 n.
 a Burthen *onus* eris 3 n.
 to bury *sepelio* is iui 4 a.
 a Bush *dumetum* i 2 n.
 to be busied *occupor* aris atus 1 d.
 Busie or busied *occupatus* a nm.
 part.
 Business *Negotium* ii 2 n.
 a busy Body *percontator* oris 3 m.
 But *sed* conj.
 But for except *nisi* conj.
 to buy *emo* is ni 3 a.
 By reason of proper prap. ac.
 By much *multo*
 By far *longe* adv.
 a Butcher *Lauus* si 2 m.

C

Calamity *Infortunium* ii 2 n.
 Calends *Calendæ* arum 1 pl.
 f.
 to call *appello* as avi 1 act.
 to call to any Place *uoco* as avi
 1 a
 to call to mind *reputo* as avi 1 a
 to cackle *glocito* as avi 1 n.
 calm *tranquillus* a nm adj.
 Cambridge *Camabrigia* a 1 f.
 can *possum* irr.
 a Candle *Candela* a 1 f.
 cannot *nequeo* is iui 4 n.
 Canterbury *Dorobernia* a 1 f.
 capable *capax* acis adj. 3 art.
 a Captain *Dux* cis 3 m.

to care *Curo* as avi 1 act.
 Care *Cura* a 1 f.
 Careful *sedulus* a nm adj.
 carefully *diligenter* adv.
 to care for *perspicio* is exi 3 a.
 a Carcase *cadaver* eris 3 n.
 Carpenter *Faber lignarius* 2 m.
 to carry *porto* as avi 1 a.
 to carve *Meat* *carpo* is psi 3 act.
 to carry about *circumfero* fers
 Carved *Sculptus* a nm part.
 to cast *jacio* cis exi 3 a.
 a Cat *Felis* is 3 f.
 to catch *arripio* is ni 3 act.
 Small Cattle *Pecus* nalis 3 f.
 Cattle *pecus* oris 3 n.
 a Cause or Reason *causa* a 1 f.
 to cause *facio* is exi 3 n.
 Cautious *cantus* a nm adj.
 to cease *desino* nis iui 3 a.
 to be certain *consto* as iui 1 m.
 certainly *certe* adv.
 Caesar *aris* 3 m.
 a Chamber *cubiculum* i 1 m.
 a Champion *ingil* illis 3 c.
 a Chain *catena* a 1 f.
 to change *muto* as avi 1 a.
 to charge *jubeo* es ussi 2 act.
 Charges *sumptus* num 4 pl. m.
 Charity *charitas* tatis 3 f.
 to chastise *castigo* as avi 1 a.
 Cheap *vilis* e adj. 3 art.
 to cheat *fraudo* as avi 1 a.
 a Cheek *gena* a 1 f.
 to cherish *fuveo* es vi 2 a.
 a Chest *Arca* a 1 f.
 a Chicken *Pullus Gallinaceus* a
 m.
 chief *summus* a nm adj.
 a Child *Puer* a 2 m.
 Children *liberi* orum 2 plu. m.
 Childlike *puerilis* e is adj.
 a Chimney *caminus* i 2 m.
 Choice *electio* oris 3 f.
 Christ *Christus* i 2 m.
 a Christian *Christianus* i 2 m.
 Christian *Christianus* a nm adj.
 a Church *Templum* i 2 n.
 to chuse *eligo* is gi 3 a.
 a Chymist *Alchymista* a 1 m.

Cicero *onis* 3 m.
 a City *Urbs* is 3 f.
 a Citizen *Civis* *vis* 3 c.
 Clean *mundus* a *um* adj.
 Clear *insons* *tis* adj. 3 art.
 Cleanness *perspicuitas* *tatis* 3 f.
 Clemency *elementia* a 1 f.
 a Client *Cleas* *tis* 3 m.
 to climb *scando* is *di* 3 a.
 a Cloak *Pallium* i 2 n.
 Cloaths *Vestes* *ium* 3 pl. f.
 a Clock *Horologium* ii 1 n.
 Clodius ii 2 m.
 a Closet *Majum* i 2 n.
 a Cloud *Nubes* is 3 f.
 a Coat *Tunica* a 1 f.
 a Cock *Gallus* i 2 m.
 Cockered *indultus* a *um* adj.
 Cold *frigidus* a *um* adj.
 Colour *Color* *oris* 3 m.
 to chatter *garrus* is *ivi* 4 n.
 to charge or command *jubeo* *es*
ssi 2 a.
 Cloth *Pannus* i 1 m.
 a Colt *Pullus* *equinus* i 2 m.
 to come *venio* is *ni* 4 n.
 to come to *pervenio* is *eni* 4 n.
 to come near to *atcedo* is *ssi* 3 a.
 a Comedy *Fabula* a 1 f.
 Comfort *Solamen* *inis* 3 n.
 a Command *jussum* i 2 n.
 to command *jubeo* *es* *ssi* 2 a.
 to commend *laudo* as *avi* 1 a.
 Commendable *laudabilis* a *lis*
 adj. 3 a.
 Commendation *Laud* *dis* 3 f.
 to commit to keeping *credo* is
di 3 a.
 to commit a Fault *patro* as *avi*
 1 a.
 Common *communis* a is adj. 3
 art.
 a Commodity *Merces* *dis* 3 f.
 Commonly *sepiissime* adv.
 Common People *Vulgus* i 2 m.
 the Common-wealth *Res pub*
lica si ea 3 f.
 to communicate *communico* as
avi 1 a.
 a Companion *Socius* ii 2 m.
 Company *Societas* *tatis* 3 f.

to compare *compara* as *avi* 1 a.
 Competent *mediocris* e adj. 3
 art.
 to conceal *celo* as *avi* 1 a.
 Concerning *de* *prap.* abl.
 it concerneth *interest* imp.
 to concern *specio* as *avi* 1 a.
 to condemn *damno* as *avi* 1 a.
 a Condition *Sors* *tis* 3 f.
 to conduce *conduco* is *xi* 3 a.
 to conduct *deduco* *cis* *xi* 3 a com.
 to confine *Coer.* *co* *ces* *cui* 2 a.
 to conquer *supero* as *avi* 1 a.
 a Conqueror *victor* *oris* 3 m.
 Consideration *Consideratio* *onis*
 3 f.
 Conscience *Conscientia* a 1 f.
 Conscientious *Pius* a *um* adj.
 to consent *assentior* *iris* *itis* 4 d.
 Constancy *Constantia* a 1 f.
 to construe *expono* is *sui* 3 a.
 to consult for *prospicio* is *exi* 3 a.
 to consume *consumo* is *psi* 3 a.
 to consummate *consummo* as
vi 1 a.
 a Consumption *Tubes* is 3 f.
 Contagious *tuberculus* a *um* adj.
 to contain *contineo* *es* *ui* 2 a.
 Contempt *Contemptus* *dis* 4 m.
 Contemptible *remundus* a *um*
 part.
 content *contentus* a *um* adj.
 Contentedness *Contentatio* *onis*
 3 f.
 Contentment *Prohibium* ii 1 a.
 a Contention *Lis* *tis* 3 f.
 to continue *permaneo* *es* *ausi* 2 a.
 to contract *contraho* *his* *avi* 3 a.
 to contract a Debt *consulo* *di* *avi* 1
 a.
 contrary *contrarius* a *um* adj.
 to contrive *excogito* as *avi* 1 a.
 convenient *commodus* a *um* adj.
 to converse *versor* *avis* *satius* 1 d.
 to convict *coarguo* is *ui* 3 a.
 a Cook-maid *Coqua* a 1 f.
 a Copy *Exemplar* *avis* 3 n.
 Corn *Seget* *etis* 3 f.
 to correct *Corrigo* is *egi* 3 a.

To correct a Book *Emendo* as *avi* 1 a.

to corrupt *corrumpo* is *pi* 3 a.

Cost *Expensum* 1 2 n.

to cost *consto* as *stisi* 1 n.

a Cottage *Casa* a 1 f.

a Covering *Tegmen* is 3 n.

to cover *tego* is *exi* 3 a.

to covet *cupio* is *tui* 3 a.

covetous *cupidus* a *um*, *avarus* a *um* adj.

Coverousness *Avaritia* a 1 f.

Counsel *Consilium* is 1 n.

a Counsellor *Snasor* oris 3 m.

the countenance *Vultus* is 4 m.

One sown Country *Patria* a 1 f.

a Country *Regio* oris 3 f.

the Country *Rus* *ruris* 3 n.

a Country-house *Domus* is *Suburbana* 2 4 f.

Courage *Fortitudo* is 3 f.

couragious *Fortis* e is adj. 3 art.

Courtesie *Beneficentia* is 2 n.

The Court *Aula* a 1 f.

Courteous *comus* e is adj. 3 art

to court *ambio* bis *biv* 4 n.

a Cousin *Affinis* is 3 c 2.

a Coward *Pusillanimus* 1 2 m.

cowardly *timidus* a *um* adj.

Craft *Assutia* a 1 f.

to create *creo* as *avi* 1 a.

Creation *Creatio* oris 3 f.

Creator *Creator* oris 3 m.

a Creature *Creatura* a 1 f.

to creep *repto* is *psi* 3 n.

Credit *Fides* et 5 f.

a Creditor *Creditor* oris 3 m.

to creep upon *irrepto* is *psi* 3 n.

a Crime *Crimen* is 3 n.

crooked *curvus* a *um* adj.

to crop *carpo* is *psi* 3 a.

a Crow *Corvus* vi 2 m.

a Crown *Diadema* atis 3 f.

cruel *crudelis* e is adj.

Cruelty *Crudelitas* tatis 3 f.

to cry *clamo* as *avi* 1 a.

culpable *culpandus* a *um* adj.

Cunning *Assutia* a 1 f.

a Cure *Medica* a 1 f.

a Curse *Maledictum* 1 1 n.

curst *dirus* a *um* adj.

Custom *Consuetudo* is 3 f.

to cut *seco* as *ni* 1 a.

D

A Dagger *Pugio* oris 3 m.

Daily *quotidianus* a *um* adj.

daily *quotidie* adv.

Dainties *Delicia* arum 1 pl. f.

to dance *salto* as *avi* 1 n.

Danger *Periculum* 1 2 n.

dangerous *periculosus* a *um* adj.

to dare *ando* es *ausus* 2 n p.

a Daring *Audacia* a 1 f.

a Dart *Telum* 1 2 n.

a Day *Dies* ei 5 d m. pl.

the Day before *pridie* adv.

dead *mortuus* a *um* part.

dear *charus* a *um* adj.

dear without a Subst. *magnigen*

Death *Mors* tis 3 f.

a Debt *Debitum* 1 2 n.

a Daughter *Filia* a 1 f.

the Decalogue *Decalogus* 1 2 m.

decayed *collapsus* a *um* part.

Deceit *Frans* dis 3 f.

to deceive *fallo* is *fefelli* 3 a.

a Deceiver *Fraudator* oris 3 m.

a Deed *Factum* 1 2 m.

Deed *Res* oi 5 f.

deep *profundus* a *um* adj.

to defeat *frustror* oris atus 1 d.

a Defect *Defectus* is 4 m.

to defend *tueor* oris itus 2 d.

a Debtor *debitor* oris 3 m.

a Defender *propugnator* oris 3 m.

delicate *delicatus* a *um* adj.

delightful *delectabilis* e adj. 1 a.

a Defence *entamen* is 3 n.

Defiled *pollutus* a *um* part.

to deform *vicio* as *avi* 1 a.

to degenerate *degenero* as *avi* 1 d.

a Degree *gradus* is 4 m.

to delay *tardo* as *avi* 1 a.

Delay *mora* a 1 f.

a Delayer *cessator* oris 3 m.

Depraved *depravatus* a *um* part.

to delight *inuo* as *vi* 1 a.

Delight *voluptas* tatis 3 f.

Delights *delicia* arum pl. 1 f.

to deliver *trado* dis *didi* 3 a.

- Delphosphi phorum 1f sin m pl.
 to demand postulo as avi 1 a.
 to deny denego as avi 1 a.
 a Denial abnegatio onis 3 f.
 to devour voro as avi 1 a.
 a Diamond a lamas antis 3 f.
 a Dictionary Dictionarium ii 2 n.
 to dye Colours tingo is xi 3 a.
 a Dyertinctor oris 3 m.
 a Diety Deitas asis 3 f.
 to deprive deprivio as avi 1 a.
 Descent origo inis 3 f.
 to deserve mereor eris ritus 2 d.
 deserved dignus a nm adj.
 deservedly merito adv.
 a Design propositum i 2 n.
 to design statuo is vii 3 a.
 Designed designatus a nm p.
 Desire cupido inis 3 f.
 a Desire votum i 2 n.
 Desirous cupidus a nm adj.
 Desirable exoptabilis e lis adj. 3 a.
 to despise temno n's p'st 3 a.
 Destitute orbis a nm adj.
 to destroy perdo dis didi 3 a.
 Destruction extium ii 2 n.
 to detain detineo es vii 2 a.
 Detraction detractio onis 3 f.
 the Devil Diabolus li 1 m.
 Devilish diabolicus a nm adj.
 to devote voveo es vii 2 a.
 a Digger Fossor oris 3 m.
 Dignity Dignitas tatis 3 f.
 Diabolical diabolicus a nm adj.
 a Dinner prandium ii 2 n.
 Different diversus a nm adj.
 Difficult difficilis e lis adj. 3 a.
 Difficulty difficultas tatis 3 f.
 to dig fodio is di 3 a.
 to discover retego is exi 3 a.
 to discourse confabulor avis latius
 1 d.
 Diligence sedulitas tatis 3 f.
 Diligent sedulus a nm adj.
 Diligently sedulo adv.
 to dim offusco as avi 1 a.
 to diminish minuo is vii 3 act.
 Discreet prudens tis adj. 3 art.
 Dirt lutum ii 2 n.
 Dirty conosus a nm adj.
 Dirtiness turpitudine inis 3 f.
 to disagree dissideo es di 1 n.
 to dispise sperno is spreui 3 a.
 a Discourle colloquium ii 1 n.
 to discharge fungor is unctus 3 d.
 to distract distraho is axi 3 act.
 a Disease morbus i 2 m.
 Disgrace dedecus coris 3 n.
 Dishonest inhonestus a nm adj.
 a Dishonour dedecus coris 3 n.
 to dishonour dedecoro as avi 1
 act.
 to dismiss dimitto is misi 3 act.
 Disobedience inobedientia a 1 f.
 Disobedient immoriger 1 a rum ad
 to disobey repugno as avi 1 act.
 a Divine Theologus i 2 m.
 to displease offendo is di 3 act.
 a Disposition ingenium ii 2 n.
 to dispraise vitupero as avi 1 act.
 a Dissembler simulator oris 3 m.
 Dissimulation dolus i 2 m.
 to be distant distas tati 1 n.
 to distinguish dignosco is vi 3 a.
 Divinity Theologia a 1 f.
 to distrust diffida dis di 3 n.
 Docile docilis e lis adj. 3 art.
 Diversion recreatio onis 3 f.
 to divide pario is ivi 4 a.
 divided discors dis adj. 3 art.
 Divine divinus a nm adj.
 to divulge patefacio is eci 3 m.
 Docible docilis e lis adj. 3 art.
 Doctrine Doctrina a 1 f.
 to do facio is eci 3 act.
 to do Evil pario as avi 1 act.
 to do good benefacio is eci 3 act.
 to do hurt malefacio is eci 3 a.
 a Dog canis is 3 m.
 a Dog-day Dies canicularis 3 m.
 Domestick domesticus a nm adj.
 Dominion dominium ii 2 n.
 a Door ostium ii 2 n.
 Double duplex icis adj. 3 art.
 to double ingemino as avi 1 act.
 to doubt dubito as avi 1 act.
 a Dove columba a 1 f.
 Downward demum adv.
 to draw or entice alligelo is exi 86
 licui 3 act.

to draw *traho* *is* *avi* 3 a.
 to draw a Picture *desineo* *as* *avi*
 1 act.
 dreadful *horridus* *a* *nm* adj.
 a Drawer *Promus* 2 m.
 to draw *promis* *psi* 3 a.
 to draw down *invoco* *as* *avi* 1 act.
 a Drone *Fucus* 2 a m.
 Drink *Potus* 4 m.
 to drink *bibo* *is* *bi* 3 n.
 to drown *mergo* *is* *si* 3 act.
 a Drunkard *Bibo* *onis* 3 m.
 Drunkennels *Ebrietas* *tatis* 3 f.
 due *debitus* *a* *nm* adj.
 a Dunghil *Stercorarium* 2 n.
 dunghil *sordidus* *a* *nm* adj.
 Dutch *Batavus* 2 m.
 dutiful *moriger* *a* *nm* adj.
 Duty *officium* 2 n.
 of duty *officialis* *e* *lis* adj.
 to dwell *habito* *as* *avi* 1 a.
 to die *morior* *is* *mortuus* 3 & 4 d.
 to dye colours *tingo* *is* *xi* 3 a.

E.

E Ach *singulus* *a* *nm* adj.
 Each other *alter* *a* *nm* adj.
 an Eagle *Aquila* *a* 1 f.
 an Ear *Avis* 3 f.
 Early *matutinus* adv.
 Earnestly *strenue* adv.
 Earth *Terra* *a* 1 f.
 Earthly *terrestris* *re* *stris* adj 3 a
 to ease *levo* *as* *avi* 1 a.
 easily *facile* adv.
 easie *facilis* *e* *is* adj 3 art.
 to eat *edo* *is* *edi* *y* irr.
 the Edge *Acumen* *is* 3 n.
 Education *Educatio* *onis* 3 f.
 to effect *efficio* *is* *eci* 1 a.
 effectual *efficax* *acis* adj. 3 art.
 an Effect *Effectus*, *Eventus* 4 m
 an Egg *ovum* 2 n.
 the Eighth *octavus* *a* *nm* adj.
 Eight hundred *octingenti* *a* *a* adj.
 plu.
 Elder *Senior* *oris* adj. 3 art.
 Elegancy *Elegantia* *a* 1 f.
 an Element *Elementum* 2 n.
 an Elephant *Elephas* *antis* 3 m.
 the Eleventh *Undecimus* *a* *nm* ad.

Eloquence *Facundia* *a* 1 f.
 eloquent *facundus* *a* *nm* adj.
 else *alius* *a* 1 f. *alius* adj.
 an Embrace *Amplexus* 4 m.
 to embrace heartily *amplexor*
aris *atus* 1 d.
 to embrace *amplector* *eris* *nus* 3
 d.
 an Emperor *Imperator* *oris* 3 m.
 an Empire *Imperium* 2 n.
 an Employment *Negotium* 2 m
 empty *vacuus* *a* *nm* adj.
 to encompass *cingo* *is* *xi* 3 a.
 encompassed *circatus* *a* *nm* part.
 to encourage *animus* *as* *avi* 1 a.
 Encouragement *Incentivum* 2
 2 n.
 to encrease *augeo* *es* *xi* 2 a.
 to encrease *cre*, *cois* *crevi* 3 m.
 Encrease *Incrementum* 2 m.
 Encreasing *auccio* *onis* 3 f.
 the End *Exitus* 4 m.
 an End *Finis* 3 d.
 to end *absolvo* *is* *vi* 3 a.
 to endeavour *nito* *is* *nus* 3 d.
 an Endeavour *Conatus* 4 m.
 endless *eternus* *a* *nm* adj.
 endowed *præditus* *a* *nm* adj.
 an Endowment *Dos* *tis* 3 f.
 to endure *patior* *is* *sus* 3 d.
 an Enemy *Inimicus* 2 m.
 to enfeeble *debilito* *as* *avi* 1 a.
 Enflamed *ardens* *tis* *par* 3 art.
 England *Anglia* *a* 1 f.
 English *Anglicus* *a* *nm* adj.
 to enjoy *frui* *eris* *itus* 3 d.
 an Enlightner *Illuminator* *is* 3
 m.
 Enmity *Inimicitia* *a* 1 f.
 to encamp *castramentor* *aris* *tus*
 1 d.
 to encline *inclino* *as* *avi* 1 a.
 Enough *satis* adv.
 to enquire *rogo* *as* *avi* 1 a.
 Enriching *Locupletio* *onis* 3 f.
 to enlighten *illumino* *as* *avi* 1 a.
 to enoble *nobilito* *as* *avi* 1 a.
 to ensnare *illucneo* *as* *avi* 1 a.
 to enter into *ingredior* *eris* *gressus*
 d.

an Enterprize *Capitum* i a n.
 to entice *allicio* is ni 3 a.
 Entrails *Viscera* um 3 pl. n.
 to entreat *oro* as avi 1 a.
 Envy *Invidia* a 1 f.
 to envy *invideo* es di 2 a.
 envious *invidus* a um adj.
 Equal *par* aris adj 3 art.
 an Error *Erratum* i 2 n.
 to escape *evado* dis evasi 3 a.
 especially *præcipue* adv.
 to establish *stabilio* is ivi 4 ac.
 an Estate *Facultates* tum 3 pl f.
 to esteem or value *astimo* as avi
 1 a.
 to esteem and reckon *existimo*
 as avi 1 a.
 Eternal *Aternus* a um adj.
 Eternally *in æternum* adv.
 Eternity *Æternitas* tatis 3 f.
 even *vel* conj.
 an Event *Eventus* us 4 m.
 Everlasting *æternus* a um adj.
 every *singulus* a um adj.
 every one &c. *unusquisque* una-
 queque *unumquodque* adj.
 Every Man *unusquisque* adj.
 every where *ubique* adv.
 an Evil *Flagitium* ii 1 n.
 evil *malus* a um adj.
 exact *accuratus* a um adj.
 to examine *examino* as avi 1 act.
 an Example *exemplum* i 1 n.
 to exceed *exsupero* as avi 1 act.
 to excel *præsto* as titi 1 n.
 Excellent *promptus* a um adj.
 Excellent *præstans* tis part.
 Excellency *dignitas* tatis 3 f.
 Except *præter* prep. ac.
 Except *præter* conj.
 Except *nisi* conj.
 to excuse *pargo* as avi 1 act.
 an Exercise *Exercitium* ii 2 n.
 to exercise *exerceo* es ui 2 act.
 Exhortation *hortatus* us 4 m.
 to exhort *hortor* aris atus 4 n.
 Exile *Exilium* ii 2 n.
 to exist *existio* is titi 3 n.
 Expectation *expectatio* onis 3 f.
 to expect *expecto* as avi 1 a.

Experience *Experientia* a 1 f.
 expiring *complectio* onis 3 f.
 to expose *periclitor* aris atus 1 f.
 Exposed *obnoxius* a um adj.
 Exposed *expositus* a um adj.
 to express *exprimo* is ssi 3 a.
 to attend *attingo* is xi 3 a.
 to extend *extendo* is di 3 a.
 to extinguish *extinguo* is ui 3 a.
 to extol *effero* ers extulsi 3 a.
 an extreme *extremum* i 2 n.
 an Eye *oculus* i 1 m.
 Ever and anon *subinde* adv.
 F

A Fable *apologus* i 2 m.
 a Face *Facies* ei 5 f.
 to facilitate *facilito* as avi 1 act.
 to fade *marcesco* cis 3 Incept.
 to fail *deficio* cis ei 3 act.
 to faint *deficio* cis ei 3 act.
 Fair *pulcher* ra rum adj.
 Faithless *invidus* a um adj.
 Faith *Fides* ei 5 f.
 Faithful *fidus* a um adj.
 Faithfulness *fideltas* atis 3 f.
 the Faithful *fidels* e lis adj 3 art.
 to fall *ruo* is ni 3 n.
 to fall *cadō* is cecidi 3 n.
 False *erroneus* a um adj.
 Fame *gloria* a 1 f.
 a Family *Familia* a 1 f.
 Famous *eximius* a um adj.
 Fancy *affectus* us 4 m.
 Far *Remotus* a um adj.
 Far *longe* adv.
 Farewell *Vale* defect.
 a Farmer *Agricola* a 1 m & f.
 a Farthing *assis* is 3 m.
 Farther *ulterior* us oris adj 3 art.
 Farthest *extremus* a um adj.
 to fast *jejuno* as avi 1 n.
 to feel or handle *tracto* as avi
 1 a.
 Fat *pinguis* e is adj 3 art.
 Fate *fatum* i 1 n.
 to fasten *figo* is xi 3 a.
 Fastened *fixus* a um par.
 a Father *Pater* ris 3 m.
 to fatten *incrasso* as avi 1 act.
 a Fault *Culpa* a 1 f.

a Favour *Gratia* e i f.
 a Favourite *gratiosus* i 2 m.
 to fear *timeo* es ad 1 a.
 Fear *Terror* oris 3 m.
 Fearful *timidus* a um adj.
 Feeble *debilis* e lis adj 3 art.
 Feebleness *debilitas* tatis 3 f.
 to feed *pasco* is pavi v a 3 c.
 to feel *tracto* as avi 1 a.
 to feel *sentio* is si 4 act.
 to feel *patior* vis passus 3 dep.
 Felicity *Felicitas* tatis 3 f.
 a Fellow soldier *commilito* onis 3 m.
 to Fetch *peto* is il & iol 3 act.
 a Fever *Febris* is 3 f.
 Few *pauci* a a adj pl 3 term
 a Field *ager* ri 2 m.
 a Field for Wars *campus* i 2 m.
 Fierce *atrox* ois adj 3 art.
 Fiery *ferox* cis adj 3 art.
 Fifty *quingaginta* ind plu.
 to fight *pugno* as avi 1 act.
 Fighting *pugnans* tis part 3 art.
 to Fill *impleo* es evi 2 act.
 Filthy *turpis* e is adj 3 art.
 to find out *inquiro* is iui 3 a.
 to find *invenio* is ni 4 act.
 Fine *elegans* tis adj 3 art.
 to finish *consummo* as avi 1 a.
 Fire *ignis* is 3 m.
 Firm *firmus* a um adj.
 First *primus* a um adj.
 Fishing *expiscatio* onis 3 f.
 a Fishing-cane *arundo* inis 3 f.
 a Fisher-man *expiscator* oris 3 m.
 a Fist *pugnis* i 1 m.
 to fit *apio* as avi 1 a.
 to make fit *conciuno* as avi 1 a.
 Fit *idoneus* a um adj.
 Five *quinque* adj.
 a Flame *flamma* a i f.
 Flat *supinus* a um adj 3 term.
 a Flatterer *adulator* oris 3 m.
 to flatter *adulor* aris atus 1 dep.
 Flattering *adulatorius* a um adj.
 Flattery *assentatio* onis 3 f.
 a Fleece *vellus* eris 3 m.
 Fleish *caro* nis 3 f.

Flexible *flexilis* e is adj 3 art.
 a Flight *fuga* a i f.
 Flourishing *florens* tis adj 3 art.
 a Flower *flos* oris 3 m.
 to fly *fugio* is gi 3 neut.
 Flying *volitans* tis part 3 art.
 Flint *silex* cis 3 d.
 a Foe *hostis* is 3 com 1.
 to follow *sequor* eris atus 3 dep.
 Folly *stultitia* a i f.
 to be fond of *indulgeo* es si 2 a.
 Food *cibus* i 2 m.
 a Fool *stultus* i 2 m.
 Foolish *stolidus* a um adj.
 a Foot *Pes* dis 3 m.
 a Footman *Pedes* itis 3 com 2.
 a Footstep *Vestigium* ii 2 n.
 For *nam* conj.
 For *pro* prep. abl.
 to forbid *prohibeo* es ni 1 a.
 Forbidden *vesitus* a um adj.
 to force *compello* is nli 3 a.
 Force *vires* tum 3 pl f.
 to forego *praeo* is iui 4 neut.
 a Forehead *Front* tis 3 f.
 Foresight *Prospectus* us 4 m.
 for ever *in aeternum* adv.
 to foresee *prospicio* is exi 2 act.
 to forget *obliviscor* vis itus 3 dep.
 Forgetful *immemor* vis adj 3 art.
 to forgive a Fault *remitto* is si 3 a.
 to forgive a Person *ignosco* is iui 3 n.
 to feign *fringo* is xi 3 a.
 a Form *classis* is 3 f.
 former *prior* us oris adj 3 art.
 former *pristinus* a um adj.
 formerly *antehat* adv.
 Formidable *formidabilis* e lis adj.
 Foreigner *perigrinus* a um adj.
 For the most part *plerumque* adv.
 For the Time to come *posthac* adv.
 Fortitude *fortitudo* inis 3 f.
 Fortune *Fortuna* a i f.
 Forty *quadraginta* adj plu ind.
 forward *pronus* a um adj.
 fowls *adus* a um adj.

to foul maculo *as avi* 1 a.

Foundation *Fundamentum* i 2 n.

a Fountain *Fons* tis 3 m.

Four *quatuor* adj plu ind.

Fourth *quartus* a um adj.

a Fowler *auceps cupis* 3 com 1

a Fox *Vulpes* is 3 f.

France *Gallia* a 1 f.

Free *impunis* e is adj. 3 art.

to free expedio *is iui* 4 act.

to freeze congelo *as avi* 1 n.

frequent *frequens* tis adj 3 art

Frequency *assiduitas tatis* 3 f.

frequently *frequenter* adv.

to fret vexo *as avi* 1 a.

a Friend *Amicus* i 2 m.

Friendship *amicitia* a 1 f.

Friendly *amicus* adv.

to fright terrere *is ni* 2 a.

From *ab, abs*, prep abl.

From door to door *ostiatim* adv

to frown *frontem contraho* is 3.

a Frown *ruga* a 1 f.

Fruit *fructus* is 4 m.

Fruitful *fecundus* a um adj.

Full *plenus* a um adj.

a Fuller *Fullo* onis 3 m.

to fulfil *adimpleo* es. evi 2 a.

a Funeral *Funus* eris 3 n.

furious *furiosus* a um adj.

Fury *Furor* oris 3 m.

future *futurus* a um adj.

for the future *in posterum* adv.

Gain *Lucrum* i 2 n.

Gall *Fel* lis 3 n.

to gaggle glorio *is iui* 4 n.

to gallop *cursu concitato feror, equum agere*.

the Gallows *Patibulum* i 2 n.

a Gamester *Aleator* oris 3 m.

a Garden *Mortus* i 2 m.

a Garment *Vestis* tis 3 f.

to gather colligo *is rgi* 3 act.

gay *elegans* tis adj.

a General of an Army *Imperator* oris 3 m.

Generosity *Magnificenti* a 1 f.

generous *generosus* a um adj.

Gentility *Generositas* tis 3 f.

gently *leniter* adv.

a Geographer *Geographus* i 2 m.

o get *acquiro* is *svi* 3 a.

o get *assequor* eris *ctus* 3 dep.

o get *adipiscor* eris *ctus* 3 dep.

a Giant *Gigas* antis 3 m.

a Girl *Puella* a 1 f.

a Gift *Donum* i 2 n.

o give *do* as *dedi* 1 act.

o give or restore *reddo* is *didi* 3 act.

o give thanks *gratias ago* 3.

o give over *desino* is *iui* 3 nout.

given *deditus* a um part.

o be glad *gaudeo* es *visus* 2 n p.

o glad en *exhilato* as *avi* 1 act.

glittering *fulgidus* a um adj.

Glory *Gloria* a 1 f.

glorious *eximius* a um adj.

Glove *chirotheca* a 1 f.

Glutton *belluo* onis 3 m.

God *DEUS* i 2 m.

Godly *pius* a um adj.

Godly *pie* adv.

God *inespi* *tatis* 3 f.

o go *eo* is *iui* 4 n.

o go *gradior* eris *essus* 3 dep.

to go away hence *abeo* is *iui* 4 n.

o go out *exeo* is *iui* 4 n.

to go up *ascendo* is *di* 3 n.

Gold *aurum* i 2 n.

Golden *aureus* a um adj.

Good subst. *utilitas tatis* 3 f.

Good *bonus* a um adj.

Goodness *bonitas tatis* 3 f.

Good for *utilis le* lis adj.

Good things *bona* pl n.

a Goodle *anser* eris 3 epi.

the Gospel *Evangelium* ii 2 n.

to govern *gubernare* as *avi* 1 act.

Government *regimen* inis 3 n.

a Governour *Gubernator* oris 3 m.

to grace *condecoro* as *avi* 1 act.

Grace *Gratia* a 1 f.

Gracious *benignus* a um adj.

Graciously *benigne* adv.

the Grammar *Grammatica* a 1 f.

to grant *concedo* is *ssi* 3 act.
 Grass *Gramen* is 3 n.
 Grassy *Gramineus* a um adj.
 to gratify *placeo* es *ni* is 2 n.
 pass.
 a Grave *Sepulchrum* i 2 n.
 Great *magnus* a um adj.
 Greatly *magnopere* adv.
 Greatness *magnitudo* is 3 f.
 Greek *Græcus* a um adj.
 Green *viridis* e is adj. 3 art.
 a Grecian *Græcus* i 2 m.
 Greedy *avidus* a um adj.
 Greedily *avide* adv.
 Greece *Græcia* a 1 f.
 a Grief *dolor* oris 3 m.
 Grief *minor* oris 3 m.
 to grieve *ango* is *ol* 3 n.
 to be grieved *contristor* oris
atus 1 p.
 to grieve *doleo* es *ni* 1 n.
 to grin *Risor* oris *risus* 3 d.
 to grind *malo* is *ni* 3 act.
 to groan *gemo* is *ni* 3 n.
 a Groat *Drachma* a 1 f.
 the Ground *Humus* i 2 f.
 on the Ground *hum* gen.
 to grow *crefo* is *rol* 3 n.
 to grow or become *fio* is *factus* n. p.
 to grow pale *palleo* is *m* 3 n.
 to grow proud *insolens* is 3 n.
 a Guardian *Tutor* oris 3 m.
 a Guest *conviva* a 1 c 2.
 Guile *reatus* is 4 m.
 Guilty *sons* is adj. 3 art.
 Guiltless *insons* is adj. 3 art.

H.

Hainous *detestabilis* e is adj.
 3 art.
 Hair *crinis* is 3 m.
 an Hair lace *virga* a 1 f.
 to Halt *claudico* as *avi* 1 n.
 an Halter *capistrum* i 2 n.
 an Hand *Manus* is 4 f.
 to handle *tracto* as *avi* 1 a.
 Handkerchief *Sudarium* i 2 n.
 to hang *suspendo* is *di* 3 act.
 to be hang'd *suspendo* es *di* 3 n.

to hang *pendeo* es *pependi* 2 n.
 handsome *venustus* a um adj.
 Hap *Fortuna* a 1 f.
 Happy *Felix* is 3 art.
 to happen *accido* is *di* 3 n.
 Happiness *Felicitas* is 3 f.
 hard *durus* a um adj.
 hard *difficilis* e is adj. 3 art.
 hard *malus* a um adj.
 an Hair *Lepus* oris 3 m.
 an Harlot *Meretrix* is 3 f.
 harmless *innocens* a um adj.
 to haste }
 to hasten } *propere* as *avi* 1 a.
 hasty *properus* a um adj.
 an Hat *Galerus* i 2 m.
 to hate *odi* defect.
 Hated
 Hatred } *exosus* a um part.
 Hatred }
 Hatredful
 Hatred *Odium* is 1 n.
 to have *habeo* es *ni* 2 act.
 to hawk *uncupor* oris *atus* 1
 dep.
 an Hawk *Accipiter* is 3 m.
 Hay *Fenum* i 2 n.
 the Head *Caput* is 3 n.
 the Head-ach *Cephalalgia* a 1 f.
 an Hedge *Sepes* is 3 f.
 to heal *sano* as *avi* 1 act.
 Healing *salutifer* a um adj.
 Health *Salus* is 3 f.
 the Heart *Animus* i 2 m.
 to heap up *Accumulo* as *avi* 1
 act.
 to hear *audio* is *ivi* 4 act.
 Hearing *subst.* *Auditus* is 4
 m.
 to hearken *ausculto* as *avi* 1 a.
 the Heart *Cor* is 3 n.
 Heat *Ardor* oris 3 m.
 an Heathen *Ethnicus* i 1 m.
 Heathenish *Ethnicus* a um adj.
 Heaven *Cælum* i 1 n.
 Heavenly *Cælestis* e is adj. 3 a.
 heavy *gravis* e is adj. 3 art.
 He *ille* a ud pron. adj.
 an Heifer *Juvenca* a 1 f.
 Hell *Oris* i 2 m.

H

Hellish

- Hellish *Infernalis* e lis adj. 3 a.
 Help *Auxilium* ii 2 n.
 an Helper *Adiutrix* icis 3 f.
 helpful *auxiliaris* e is adj. 3 art.
 to help *adjuvo* as avi 1 act.
 to help on *promoveo* es vi 2 act.
 an Hen *Gallina* a 1 f.
 Henry *Henricus* ci 3 m.
 Her *ejus* from *is* ea id pr. adj.
 an Herb *Herba* a 1 f.
 hereafter *posthac* adv.
 to hide *abscondo* is di 3 a.
 hidden *abditus* a um adj.
 high *summus* a um adj.
 highly *summe* adv.
 an Hill *collis* is 3 m.
 himself *se* pron. subst.
 to hinder *impedio* is iui 4 act.
 to hire *conduco* is xi 3 act.
 His *ejus* pron. adj.
 his own *suus* a um pron. adj.
 an Historian *Historicus* i 2 m.
 hitherto *adhuc* adv.
 an Hog *porcus* i 2 m.
 to hold *teneo* es ui 3 act.
 to hold ones Peace *taceo* es ui 3
 holy *sacrus* a um adj.
 honest *honestus* a um adj.
 Honesty *probitas* tatis 3 f.
 honestly *honeste* adv.
 Honey *Mel* lis 3 n.
 Honour *Honor* oris 3 m.
 Honourable *decorus* a um
 adj.
 Hopeful *Spei bona* gen.
 Hope *Spes* ei 3 f.
 Hope *Fiducia* a 1 f.
 an Horn *Cornu* 4 n.
 horrid *horridus* a um adj.
 an Horse *Equus* i 2 m.
 an Horseman *Eques* itis 3 c. 2
 hot *violentus* a um adj.
 an Hour *Hora* a 1 f.
 hourly *in horas*.
 an House *Domus* i & us 2 4 f.
 how *quam* conj.
 how greatly *quantopere* adv.
 how many *quos* adj. pl. indo
 how much *quantum* adv.
 how, with an adj. *quam*.
 to howl *ululo* as avi 1 n.
 huge *ingens* tis adj. 3 art.
 humane *humannus* a um adj.
 humble *humilis* e lis adj. 3 art.
 Humility *Humilitas* tatis 3 f.
 an hundred *centum* indec.
 hungry *famelicus* a um adj.
 to hunt *venor* aris otus 1 dep.
 an Hunting-pole *pertica vener-*
toris a 1 f.
 Huntsman *Venator* oris 3 m.
 hurtful *noxius* a um adj. 3 term.
 to hurt *ludo* is si 3 act.
 an Husband *maritus* i 2 m.
 Husbandman *Agricola* a 1 c. 2.
 to hurt *noco* es ui 2 a.
 an Hypocrite *Hypocrita* a 1 m.
 Hypocrisy *Hypocrisis* is 3 f.
 I.
 I *Ego* pron. subst. gen. *mei*.
 Jason *Jason* onis 3 m.
 The Jaundice *Icterus* i 2 m.
 Jaw *Maxilla* a 1 f.
 Icy *glacialis* e lis adj. 3 art.
 Joy *Gaudium* ii 2 n.
 joyful *hilaris* e is adj. 3 art.
 idle *otiosus* a um adj. 3 ter.
 Idleness *Ignavia* a 1 f.
 idly *otiose* adv.
 an Idol *Imago* inis 3 f.
 Jealous *Zelotipus* a um adj.
 to jeer *irrideo* es si 2 act.
 Jerusalem *Hierosolyma* a 1 f.
 Jesus *Iesus* us 4 m.
 Jet *Gagates* tis 3 m.
 a Jewel *Gemma* a 1 f.
 ignoble *ignobilis* e lis adj. 3 art.
 Ignominy *Ignominia* a 1 f.
 ignorant *ignarus* a um adj.
 Ignorance *Ignorantia* a 1 f.
 an Image *Imago* inis 3 f.
 to imitate *imitor* aris otus 1 d.
 immoderately *immodice* adv.
 impartial *Agnus* a um adj.
 an Impediment *Impedimentum*
 i 2 n.
 Impiety *Scelus* eris 3 n.
 impious

impious *impious a um adj.*
to impose upon *impono is sui*
3 act.

Impoverishing *subst. Diminutio onis 3 f.*

to improve *promoveo es ui 2 act*

Imprudence *Insipientia a 1 f.*

imprudent *imprudens tis adj. 3 art.*

impudent *impudens tis adj. 3 art.*

I my self *ipse a um pron. adj.*

In *in prap. abl.*

Inclination *Propensio onis 3 f.*

in comparison of *pro abl.*

inconvenient *inconveniens tis adj. 3 art.*

Increase *Incrementum i 2 n.*

Indulgence *Indulgentia a 1 f.*

to indulge *indulgeo es si 2 act.*

Industry *Sedulitas tatis 3 f.*

industrious *sedulus a um adj.*

ineffectual *inefficax acis adj. 3 art.*

an Infant *Infans tis 3 com. 2.*

Inferiors *Inferiores um adj. pl. 3 art.*

infinite *infinitus a um adj.*

ingenious *ingeniosus a um adj.*

Ingenuous *ingenuus a um*

Ingratitude *Ingratitudo inis 3 f.*

an Inhabitant *Incola a 1 com. 2.*

an Inheritance *Hereditas tatis 3 f.*

Injustice *Injustitia a 1 f.*

to injure *noceo es ui 2 n.*

Injurious *noxius a um adj.*

Ink *Atramentum i 1 n.*

an Inkhorn *Atramentarium ii 2 n.*

an Inn *Diversorium ii 3 n.*

Innocency *Innocentia a 1 f.*

innumerable *innumerus a um adj.*

an Instant *Momentum i 2 n.*

instead *locd adv. or loco abl.*

Instrument *Instrumentum i 2 n.*

Intemperance *Intemperantia a 1 f.*

to invade *invado is si 2 act.*

to intend *statuo is si 2 act.*

Intermission *Intermissio onis 3 f.*

an Interval *Intervalum i 2 n.*

an Intention *Intentio onis 3 f.*

In the mean

time } *interd adv.*
In the mean while.

in vain *frustra adv.*

to invent *excogito as avi 1 ac.*

invincible *invictus a um adj.*

to instruct *erudio is ui 4 act.*

an Instructor *Instructor oris 3 m.*

an Instruction *Documentum i 2 n.*

Instruction *Monitus us 4 d m.*

to invite *invito as avi 1 act.*

Into *in prap. ac.*

inward *inimus a um adj.*

inviolable *inviolabilis e lis adj. 3 art.*

a Journey *Iter neris 3 n.*

to joyn *annello is xi 3 act.*

irksome *molestus a um.*

Iron *Ferrum i 1 n.*

irreparably *irreparabiliter adv.*

Isaac *Isaacs i 3 m.*

It is *ea id pron. adj.*

Italy *Italia a 1 f.*

the Itch *Scabies si 5 f.*

joyful *laetus a um adj.*

a Judge *Judex icis 3 m.*

to judge *judico as avi 1 2*

Judgment *Judicium ii 2 n.*

Julius *ii 1 m.*

to jump *salto as 1 n.*

Just *Justus a um adj.*

Justice *Justitia a 1 f.*

Justly *juste adv.*

K.

To keep *custodio is ui 4 act.*

to keep *detineo es ui 2 a.*

H 1

to

- to keep a Command *obſervo* as
avi 1 act.
 to keep under *ſubjugo* as *avi*
 1 act.
 to keep off *prohibeo* es *ui* 2 act.
 a Key *Clavis* is 3 f.
 to kick *calcitro* as *avi* 1 a.
 kind *benignus* a *um* adj.
 kindly *leniter* adv.
 Kindneſs *Beneficium* ii 2 n.
 Kindneſs *Benignitas* tis 3 f.
 a King *Rex* *gis* 3 m.
 a Kingdom *Regnum* i 2 n.
 to kill *occido* is *di* 3 a.
 a Knack *Artificium* ii 2 n.
 a Knave *Nebulo onis* 3 m.
 Knavery *Impoſtura* a 1 f.
 a Knee *Genu* 4 n. indec.
 to kneel *genuſpecto* is *xi* 3 act.
 a Knife *Culter* i 2 m.
 a Knight *Eques* itis 3 m.
 Knowledge *Scientia* a 1 f.
 a Knot *Nodus* i 2 m.
 to know *ſcio* is *ivi* 4 act.
 not to know *neſcio* is *ivi* 4 n.
 known *cognitus* a *um* adj.
 L.
 Abortions *ſedulus* a *um* adj.
 Labour *Labor* *avis* 3 m.
 to labour *conor* as *avis* 3 m.
 laden *onus* a *um* adj.
 a Lady *Domina* a 1 f.
 a Lamb *Agnus* i 2 m.
 Lamentation *Lamentatio onis* 3
 f.
 to lament *lamentor* *aris* *atus* 1
 d.
 to lament *lugeo* es *xi* 2 n.
 lamentable *lamentabilis* e *lis*
 adj. 3 art.
 a Land *Regio onis* 3 f.
 a Language *Lingua* a 1 f.
 Languid *languidus* a *um* adj.
 to languish *languet* es *ui* 2 n.
 large *amplus* a *um* adj.
 laſt *ulimus* a *um* adj.
 at laſt *tandem* adv.
 late *ſerus* a *um* adj.
 Latin *Latinus* a *um* adj.
 Laudible *laudabilis* e *lis* adj. 3
 art.
 to laugh *rideo* es *ſi* 2 act.
 to laugh at *irridao* es *ſi* 2 act.
 to laſh *prodigo* is *egi* 3 act.
 laſhingly *profuſe* adv.
 a Law *Lex* *gis* 3 f.
 lawful *legitimus* a *um* adj.
 it is lawful *licet* imper.
 lawleſs *illex icis* adj. 3 art.
 a Lawyer *Juris peritus* 2 m.
 Lawrel *Laurus* i & *us* 2 4 f.
 to lay *ſtruo* is *xi* 2 ac.
 to lay aſide *abjicio* is *eci* 3 a.
 to lay open *pateſacio* is *eci* 3 n.
 to lay out *impendo* is *di* 3 a.
 to lay up *repono* is *ſui* 3 a.
 to lay upon *impono* is *ſui* 3 a.
 lazy *otioſus* a *um* adj.
 Lazineſs *Ignavia* a 1 f.
 to lead *transfero* *ers* *tali* v. ir
 a League, ſpace, *Lenca* a 1 f.
 to learn *diſco* is *didici* 3 a.
 a Learner *Discipulus* i 2 m.
 learned *doctus* a *um* p.
 Learning *Doctrina* a 1
 to leap into *inſilio* is *ui* & *ii*
 4 n.
 Leiſure *Otium* ii 2 n.
 Leave *Venia* a 1 f.
 to leave *relinquo* is *qui* 3 a.
 to leave off *deſino* is *ivi* & *ii*
 3 n.
 to be leſt *relinquor* *eris* *atus* p.
 3.
 Leyden *Lugdunum* i 2 n.
 to be at Leiſure *vacat* imp.
 to lend *commodo* as *avi* 1 a.
 Length *Longitudo inis* 3 f.
 Lenity *Lenitas* *tatis* 3 f.
 Lent *commodatus* a *um* part
 to be lent *commodor* *aris* *atus*
 1 paſſ.
 leſs *minor* *us* *oris* adj. 3 art.
 to leſſen *diminuo* is *ni* 3 act.
 a Leſſon *Leſſio onis* 3 f.
 leſt *ne* conj.
 Let imp. Mood.
 Letter *Typus* i a m.

Letters *Litteræ arum* pl. f.
 a Liar *Mendax* cis 3 com.
 liberal *ingenuus* a um adj.
 Liberty *Libertas* tatis 3 f.
 licentious *libidinosus* a um adj.
 to lick up *lambo* is bi 3 act.
 to lye upon *incumbo* is ui 3 n.
 Life *Vita* a 1 f.
 Light *Lux* cis 3 f.
 like *similis* e lis adj. 3 art.
 a Limb *Artus* his 4 m.
 Limb *Membrum* i 2 n.
 a Line *Linea* a 1 f.
 a Lion *Leo* oris 3 m.
 a Lip *Labium* ii 2 n.
 little *parvus* a um adj.
 little *pauculum* adv.
 a little while *parumper* adv.
 little *parum* adv.
 little *exiguus* a um adj.
 the liver *secor* oris 3 n.
 to live *vivo* is *vixi* 3 n.
 a Load *Sarcina* a 1 f.
 to be loaden *oneror* aris atus 1 p.
 to lodge *diversor* aris atus 1 dep.
 lofty *sublimis* a is ad. 3 art.
 to loiter *moror* aris atus 1 dep.
 London *Londinum* i 2 n.
 long *longus* a um adj.
 long *din* adv.
 to look to *consulo* is ui 3 act.
 to look to it *curo* as avi 1 a.
 to let loose *remitto* is si 3 act.
 to loose *solvo* is vi 3 act.
 Loquacity *Loquacitas* tis 3 f.
 a Lord *Dominus* i 2 m.
 to lose *perdo* is didi 3 act.
 a Loss *Dammum* ni 2 n.
 a Lot *Sors* tis 3 f.
 Lover *Amator* oris 3 m.
 to love *amo* as avi 1 act.
 loud *sonorus* a um adj.
 a Lover *Amator* oris 3 m.
 loving *blandus* a um adj.
 loveliest *amantissimus* a um adj.
 lovely *amabilis* e lis adj. 3 a.
 a Louse *Pediculus* i 2 m.
 low *abjectus* a um adj.

Loyal *pius* a um adj.
 Lust *Cupido* inis 3 f.
 Luxury *Luxuries* ei 5 f.
 to lie *cumbo* is ui 3 n.
 a Lie *Mendacium* ii 2 n.
 to lye flat *procumbo* is ui 3 a.
 to lie *mentior* iris itus 4 dep.
 Lying *mendax* acis adj. 3 art.
 M.
 [O be made equal *adaquor*
aris atus 1 p.
 mad *insanus* a um adj.
 a Madman *Domens* tis adj. 3.
 Madness *Insania* a 1 f.
 a Magistrate *Magistratus* his 4 m.
 Magnanimity *Fortitudo* inis 3 f.
 a Magpy *Pica* a 1 f.
 a Maid-servant *Famula* a 1 f.
 to make *efficio* es eci 3 act.
 to make ready *parans* avi 1 a.
 to make Exercise *compono* is
sui 3 act.
 to make happy *fecito* as avi
 1 act.
 to make for or to *facio* is eci
 act.
 to make fit *continuo* as avi 1 a.
 a Maker *Creator* oris 3 m.
 a Malefactor *facinorosus* i 2 m.
 Malice *Malitia* a 1 f.
 a Man *Vir* ri 2 m.
 Manhood *Virilitas* tatis 3 f.
 Mankind *Genus humanum* 3 n.
 it is manifest *certum est* imp.
 manly *Virilis* e lis adj. 3 art.
 a Manner *Mos* oris 3 m.
 a Man-servant *Famulus* i 2 m.
 Man-slaughter *Homicidium* ii
 2 n.
 Man's Estate *Pubertas* tatis 3 f.
 Manuscript *Manuscriptum* i 2 n.
 Many *multus* a um adj.
 many times *sapè* adv.
 a Mare *Equa* a 1 f.
 Marble *Marmor* oris 3 n.
 to march *iter facio* is eci 3 act.
 H 3

a Mark *Nota* a 1 f.
 a Market *Mercatus* us 4 m.
 a Market-place *Forum* i 2 n.
 to be married *nubo* is *psi* nupta
sum 3 n. pass.
 a Mask *Larva* a 1 f.
 a Mason *amentarius* ii 2 m.
 the Master *præceptor* oris 3 m.
 a Master *Dominus* i 2 m.
 a Mastiff *Molossus* i 2 m.
 a Matter *Res* ei 5 f.
 Matter *Materia* a 1 f.
 it mattereth *refert* imp.
 a Mayor *prætor* oris 3 m.
 Mean *Modus* i 2 m.
 Meat *Cibus* i 2 m.
 a Measure *mensura* a 1 f.
 to meddle with *attingo* is *tigi*
 3 act.
 a Medicine *Medicina* a 1 f.
 a Meadow *pratun* i 2 n.
 meet *meras* a um adj.
 meet *aquus* a umi adj.
 to meet *obvenio* is *ni* 4 n.
 Memory *Memoria* a 1 f.
 to mend *reparo* as *avi* 1 act.
 to mention *memoro* as *avi* 1 a.
 a Merchant *Mercator* oris 3 m.
 a Mercy *Beneficium* ii 2 n.
 Mercy *Misericordia* a 1 f.
 merciful *misericors* dis adj.
 merciful *clemens* tis adj. 3 art.
 Merit *Meritum* i 2 n.
 to merit *mercor* eris itus v. dep.
 a Message *Nuncium* ii 2 n.
 Metal *Metallum* i 2 n.
 a Method *Modus* i 2 n.
 middle *medius* a um adj.
 in the midst of *inter* præp. ac.
 with all his might *pro viribus*,
summis viribus.
 Milk *Lac* tis 3 neut.
 a Mile *Milliare* is 3 n.
 mild *clemens* tis adj. 3 art.
 a Mind *Sententia* a 1 f.
 a Mind *Mens* tis 3 f.
 mindful *memor* oris adj. 3 art.
 Mindfulness *Memoria* a 1 f.
 to mingle *misceo* es *ni* 2 a.

a Minister *Concionator* oris 3 m.
 a Minute *Momentum* i 2 n.
 Mire *Cænum* i 2 n.
 Mischief *Malum* i 2 n.
 a Misery *Miseria* a 1 f.
 miserable *miser* a um adj.
 a Misfortune *Infortunium* ii 2 n.
 to mistake *erro* as *avi* 1 a.
 a Mystery *Artificium* ii 2 n.
 a Mistress *Magistra* a 1 f.
 to moan *lugeo* es *xi* 2 n.
 to mitigate *minuo* is *ui* 3 act.
 to mock *ludo* is *fi* 3 act.
 Moderate *mediocris* e is adj. 3
 art.
 Moderately *modice* adv.
 Modesty *Modestia* a 1 f.
 moist *humidus* a um adj.
 a Moment *Momentum* i 2 n.
 Money *pecunia* a 1 f.
 a Month *Mensis* is 3 m.
 a Moon *Luna* a 1 f.
 moral *moralis* e lis adj. 3 art.
 more *plus* ris 3 n.
 more *plures* imm adj. pl.
 more *magis* adv.
 more after a Verb of buying
pluris gen.
 Mortal *mortalis* e is adj. 3 art.
 most *plurimum* adv.
 most Men *clerique aque aque* adj.
 Mother *Mater* is 3 f.
 to mount *assurgo* is *xi* 3 n.
 Mount-Etna *Ætna* a 1 f.
 a Mountain *Mons* tis 3 m.
 to mourn *lugeo* es *xi* 3 n.
 to move *moveo* es *ui* 2 a.
 to move *migro* as *avi* 1 n.
 moveable *mobilis* e lis adj. 3 a.
 a Mouth *Os* oris 3 n.
 to mow *meto* is *sui* 3 act.
 a Mower *Messor* oris 3 m.
 much *multum* adv.
 Mud *Limus* i 2 m.
 much *multum* subst.
 Multitude *Turba* a 1 f.
 Murther *Homicidium* ii 2 n.
 a Mushroom *Boletus* i 2 m.
 Musick *Musica* a 1 f.

mutual

mutual *mutuus a um* adj.
a Murderer *Homicida a i m.*
My *meus a um* pron. adj.
N.
THE Name *Nomen inis 3 n*
a Nation *Gens tis 3 f.*
Nature *Natura a i f.*
a Nature *Ingenium ii 2 n.*
Naughty *Nequam indec.*
near *prope* adv.
near *propinquus a um* adj.
Neatness *Elegantia a i f.*
necessary *necessarius a um* adj.
Necessity *Necessitas tatis 3 f.*
a Neck *collum i 2 n.*
need *opus* indec. adj.
needy *indigus a um* adj.
Neglect *Neglectus us 4 m.*
to neglect *negligo is xi 3 act.*
Negligence *Negligentia a i f.*
a Neighbour *proximus i 2 n.*
neighing *hinniens tis* part.
Neither with not *neq.*
neither *Neuter a um, ius* adj.
never *numquam* adv.
nevertheless *nonominus* adv.
News *Fama a i f.*
New *recens tis* part. 3 art.
next *proximus a um* adj.
next *proxima* adv.
a Nest *Nidus i 2 m.*
a Net *Rete tis 3 neut.*
nigh *vicinus a um* adj.
Night *Nox tis 3 f.*
nimble *agilis e lis* adj. 3 art.
noble *nobilis e lis* adj. 3 art.
a Nobleman *Heros ois 3 m.*
nobly *fortiter* adv.
No body *Nemo gen. caret dat.*
ini 3 com. 2.
a Noise *Streptus us 4 m.*
a Noise *clangor oris 3 m.*
Nones *Nona arum pl. i f.*
No with a subst. *nullus a um*
ius adj.
No one *nullus a um, ius.*
No man *Nemo gen. caret dat.*
ini 3 com. 2.

none *nullus a um, ius.*
a Nose *Nasus i 2 m.*
not *non* adv.
not at all *non omnino* adv.
notwithstanding *veruntamen*
conj.
Nothing *Nihil n. indec.*
Nothing *nihilum a n.*
a Nourisher *Alitor oris 3 m.*
Nourishment *Alimentum i 2 n.*
now *nunc* adv.
now and then *identidem* adv.
Number *Numerus i 2 m.*
numerous *numerosus a um* adj.
a Nurse *Nutrix tis 3 f.*
a Nur *Nux tis 3 f.*
O.

AN Oak *Quercus us 4 f.*
Obedience *Obedientia a i f.*
obedient *moriger a um* adj.
to obey *obtempero as avi i act.*
to observe *obseruo as avi i act.*
to observe or regard *curo as a-*
vi i act.
Observation *Observatio onis 3 f.*
Obstinacy *contumacia a i f.*
obstinate *contumax acis* adj.
to obtain *assequor eris utus 3 d.*
Occasion *ocasio onis 3 f.*
Odiousness *Detestabilitas tis 3 f.*
Of *de* prep. abl.
Off to be *disto as titi i n.*
to offend *pecco as avi i n.*
to offend *offendo is di 3 act.*
an Offender *Delinquens tis 3*
com. 2.
an Offence *Delictum i 2 n.*
an Offer *conditio onis 3 f.*
to offer *offero ers obtuli irr. 3.*
Offspring *proles is 3 f.*
Often
sæpe adv.
Oftentimes
Ointment *Unguentum i 2 n.*
Old *senior nius oris* adj. 3 art.
Old Age *Senectia a i f.*
Omnipotency *Omnipotentia a*
i f.
Once *semel* adv.
One *unus a um ius* adj.

- on each side *utrinque* adv.
 only with a subst. *unicus a um* adj.
 only *solummodo* adv.
 to open *aperio is ui 4 a.*
 Opportunity *Opportunitas tatis 3 f.*
 to oppose *repugno as avi 1 a.*
 an Oracle *Oraculum i 2 n.*
 an Orator *Orator oris 3 m.*
 Order *Ordo inis 3 f. Crestes is 3 m.*
 an Ornament *Ornamentum i 2 n.*
 Orthodox *Orthodoxus a um adj.*
 other *alius a ud, ius adj.*
 others *alii a a plu.*
 otherwise *alius* adv.
 to overcome *vinco is ici 3 act.*
 to overflow *inundo as avi 1 act.*
 overfond *indulgens tis adj. 3 a.*
 over-hasty *præperus a um adj.*
 over love *indulgentia a 1 f.*
 to over-spread *permano as avi 1 act.*
 to offend *ledo is si 3 a.*
 to over joy *gaudeo es visus 3 n.*
 P.
 the Overthrow *Ruina a 1 f.*
 Ovid *Ovidius ii 2 m.*
 ought *debet imp.*
 ought *oportet imp.*
 Our } *noster a um*
 Our own } *pron.*
 to out-go *exsupero as avi 1 act.*
 to owe *debeo e; ui 2 a.*
 an Owner *Dominus i 2 m.*
 an Ox *Bos vis 3 com. 2.*
 Oxford *Oxonium ii 2 n.*
 Oil *Oleum ii 2 n.*
 P.
 Paganism *Ethnicismus i 2 m.*
 to paint *pingo is xi 3 a.*
 a Painter *Pictor oris 3 m.*
 Pains *Labor oris 3 m.*
 painful *laboriosus a um adj.*
 a Palace *Palatium ii 2 n.*
 The Palate *Palatum i 2 n.*
 pale *palidus a um adj.*
 Palenels *Pallor oris 3 m.*
 Papal *Papalis e lis adj. 3 art.*
 Paper *Charta a 1 f.*
 Pardon *Venia a 1 f.*
 to pardon a Person *ignosco is o- vi 3 a.*
 to pardon a Crime *remitto is isi 3 a.*
 a Parent *Parens tis 3 com. 2.*
 Paris *Lutetia a 1 f.*
 a Parlour *Conclave is 3 n.*
 Parnassus *parvassus i 2 m.*
 a Parrot *psittacus i 2 m.*
 a Part *pars tis 3 f.*
 a Part or Lesson *proleptio onis 3 f.*
 for the most part *plerumque* adv.
 to pass *prætereo is iui 4 n.*
 to pass by *remitto is misi 3 act.*
 a Passenger *Victor oris 3 m.*
 past *præteritus a um adj.*
 to patch *sarco is iui 4 act.*
 a Path *Semita a 1 f.*
 patience *patientia a 1 f.*
 patiently *patienter* adv.
 a Patron *patronus i 2 m.*
 Paul *Paulus i 2 m.*
 to pay *solvo is vi 3 act.*
 Peace *pax tis 3 f.*
 a Pear *pyrum i 2 m.*
 a Pebble stone *Lapillus i 2 m.*
 a Piece *particula a 1 f.*
 a Pencil *penicillus i 2 m.*
 to pierce *penetro as avi 1 a.*
 to pity *miseror vis entus 2 d.*
 placable *placabilis e lis adj. 3 art.*
 penitent *penitens tis adj.*
 to prescribe *prescribo is pfi 3 a.*
 Penknife *Scalpellum i 2 n.*
 a Penny *Denarius ii 2 m.*
 the People *populus i 2 m.*
 Perception *Acumen inis 3 n.*
 Perception *Sagacitas tatis 3 f.*
 perfect *sincerus a um adj.*
 to perform *perago is egi 3 a.*
 to perform *præsto as siri 1 n.*
 a Perfume *Odoramentum i 2 n.*
 to perish *pereo is ii & iui 4 n.*
 pernicious *exitialis e lis adj.*
 perpetually

perpetually *perpetuo* adv.
 a Persecutor *Persecutor* oris 3 m.
 Persepolis *Persepolis* is 3 f.
 Persia *Persis* idis 3 f.
 Persuasion *Suasus* us 4 m.
 to persuade *suadeo* es si 2 act.
 to be persuaded *moveor* eris motus 1 p.
 perverse *protervus* a um adj.
 Pestilence *Pestis* is 3 f.
 Philip *Philippus* i 2 m.
 a Philosopher *Philosophus* i 2 m.
 Phocis *idos* 3 f.
 a Phrase *Phrasis* is 3 f.
 Physick *Ars medica* 3 f.
 a Physician *Medicus* ci 2 m.
 a Picture *Imago* inis 3 f.
 a Pebble *Calculus* i 2 m.
 Piety *Pietas* tatis 3 f.
 a Pillar *Columna* a 1 f.
 pious *pius* a um adj.
 piously *sanctè* adv.
 Piper *Tibicen* inis 3 n.
 Pythagoras *Pythagoras* a 1 m.
 a Place *Locus* i 2 pl. m. & n.
 to give place *cedo* is ssi 3 n.
 the Plague *Pestis* is 3 f.
 to plain *dolo* as avi 1 act.
 a Planet *Planeta* a 1 m.
 to plant *sero* is vi 3 act.
 planted *placatus* a um adj.
 to play *ludo* si 3 act.
 plain *planus* a um adj.
 a Play-fellow *Colluſor* oris 3 m.
 pleasant *jucundus* a um adj.
 pleasantly *amènè* adv.
 to please *placeo* es ui & placitis a n. p.
 pleasant *placet* imp.
 Pleasure *Voluptas* tatis 3 f.
 to plead *ago* is egi 3 act.
 Plenty *Copia* a 1 f.
 a Pledge *Pignus* oris 3 n.
 a Poet *Poeta* a 1 m.
 to poison *veneno* os avi 1 act.
 to plow *aro* as avi 1 act.
 plowed *aratus* a um part.
 a Plow-man *arator* oris 3 m.
 to pluck *vello* is ulsi 3 act.

to pluck down *evello* is ulsi 1 a.
 a Plum *Prunum* i 2 n.
 a Pocket *Sacculus* i 3 m.
 a Pole *Polus* i 2 m.
 Policy *Caliditas* tatis 3 f.
 Poisonous *venenosus* a um adj.
 a Politician *Politicus* i 3 m.
 poor *pauper* ris adj. 3 art.
 poor with a subst. *egenus* a um a.
 polished *politus* a um part.
 Porridge *Jusculum* i 2 n.
 a Portion *Dos* tis 3 f.
 potent *potens* tis 3 art. & part.
 Poverty *Pauertas* tatis 3 f.
 a Pound of Money *Mina* a 1 f.
 a Pound-weight *Libra* a 1 f.
 Power *Potestas* tatis 3 f.
 Practice *Exercitium* ii 2 n.
 to practise *ago* is egi 3 act.
 to practise vice *patro* as avi 1 a.
 Praise *Laus* dis 3 f.
 praise worthy *laudabilis* e lis adj. 3 art.
 to praise *lando* as avi 1 act.
 to be praised *laudor* aris atus 1 part.
 a Pratler *Garrulus* i 2 m.
 to pray *precor* aris atus 1 dep.
 Prayer *Precor* um 3 pl.
 to preach *concionor* aris atus 1 d.
 a Preacher *Concionator* oris 3 m.
 a Précept *Præceptum* i 2 n.
 to prefer *antefero* ers tuli 3 irr.
 to be preferred *præponendus* a um part.
 prejudicial *incommodus* a um a.
 to prejudice *la'o* is si 3 act.
 Preparation *paratus* us 4 m.
 to prepare *paro* as avi 1 act.
 a Presage *presagium* ii 2 n.
 the Presence *presentia* a 1 f.
 present *presens* tis adj. 3 art.
 presently *statim* adv.
 Preservation *Conservatio* onis 3 f.
 to preserve *conservo* as avi 1 a.
 to preserve *teneor* eris itus 1 dep.
 to press *premo* is ssi 3 act.
 Pretence *pretens* us 4 m.
 pretended *simulatus* a um part.

pretty *bellus a um adj.*
 precious *pretiosus a um adj.*
 to prevent *prævertio is ii 3 act.*
 Price *Pretium ii 2 n.*
 to prick *pungo is xi 3 act.*
 Pride *superbia a 1 f.*
 a Prince *Princeps ipis 3 com. 2.*
 Princely *Regius a um adj.*
 a Printer *Typographus i 2 m.*
 Printed *impressus a um part.*
 a Prison (Workhouse) *Ergastulum i 2 n.*
 to be praised *æstimor aris atus ip.*
 private *arcanus a um adj.*
 privately *privatè adv.*
 a Privilege *Privilegium ii 2 n.*
 to prize *æstimo as avi 1 act.*
 probable *probabilis e lis adj. 3 a.*
 to proceed *arior. iris orsus d.*
 to proceed *provenio is ni 4 a.*
 to procure *paro as avi 1 act.*
 prodigal *prodigus a um adj.*
 Prodigality *Luxuria a 1 f.*
 Prodigy *Prodigium i 2 n.*
 to produce *affero ers attul 3 ac.*
 professed *professus a um adj.*
 Proficiency *Profectus us 4 m.*
 Profit *Utilitas tatis 3 f.*
 to profit *prosum es ni irr.*
 profitable *utilis e lis adj. 3 art.*
 a Promise *Promissum i 2 n.*
 to promise *promitto is si 3 act.*
 promised *promissus a um part.*
 to promote *promoveo es ni 2 act.*
 to prompt *incito as avi 1 act.*
 to prop *fulcio is si 4 act.*
 proper *proprius a um adj.*
 Property *proprietas tatis 3 f.*
 Protant *prophannus a um adj.*
 to propound *propono is sui 3 act.*
 Prosperity *Res prosera 5 f.*
 to prosper *secundo as avi 1 act.*
 prosperous *secundus a um adj.*
 proud *superbus a um adj.*
 proudly *superbe adv.*
 Provender *pabulum i 2 n.*
 to provide *paro as avi 1 act.*
 Providence *providentia a 1 f.*
 provident *providus a um adj.*

a Province *provincia a 1 f.*
 to provoke *incito as avi 1 act.*
 Prudence *prudencia a 1 f.*
 prudent *prudens tis adj. 3 art.*
 publick *publicus a um adj.*
 to pull vello *is velli 3 act.*
 to pull down *evello is velli 3 a.*
 to pull down Kings *Solio deturbo. as avi.*
 to punish *punito is iui 4 act.*
 Punishment *pena a 1 f.*
 to purchase *emo is emi 3 act.*
 to purchase *acquirō is fivi 3 a.*
 a Purse *Crimena a 1 f.*
 pure *purus a um adj.*
 to purpose *statuo is ni 3 act.*
 to put forth *exero is ni 3 act.*
 to put on *induo is ni 3 act.*
 to put over *superinduo is ni 3 act.*
 to put under *suppono is sui 3 a.*
 Pylades *Pylades is 3 m.*

R.

TO Quake *tremo is ni 3 n.*
 a Quarell *irragium ii 2 n.*
 quickly *statim adv.*
 quiet *tranquillus a um adj.*
 quietly *quietè adv.*
 Quietness *Tranquillitas tatis 3 f.*
 Quickland *Syrtes um 3 f.*
 a Quill *Calamus i 2 m.*
 Quite *proxus adv.*

R.

R Ace or Family *Origo inis 3 f.*
 Rack *Fidicula arum 1 pl. f.*
 Rage *Impetus us 4 m.*
 to rage *furio is insanivi 2 n.*
 Raging *furens tis part.*
 Rain *pluvia a 1 f.*
 to raise *incendo is di 3 act.*
 rare *rarus a um adj.*
 rash *temerarius a um adj.*
 Rashness *Temeritas tatis 3 f.*
 a Rate *præcium ii 2 n.*
 to rattle *incro as avi 1 a.*
 rather *potius adv.*
 a Raven *Corvus i 2 m.*
 a Razor *Novacula a 1 f.*
 to have rather *maio vis ni irr.*
 to rattle *crepito is avi 1 nent.*

to.

to read *lege is gi* 3 act.
 to read over again *relego is egi* 3 a
 Reading *Lectio onis* 3 f.
 ready *promptus a um* adj.
 ready *paratus a um* adj.
 really *revera* adv.
 to reap *meto is sui* 3 act.
 a Reaper *Messor oris* 3 m.
 a Reaping-hook *Fala cis* 3 f.
 a Reason *causa a* 1 f.
 Reason *Ratio onis* 2 f.
 to reason *discepto as aui* 1 a.
 a Rebel *Rebellis is* 3 m.
 to rebel *repugno as aui* 1 act.
 Rebellious *pervicax cis* adj. 3 a.
 to recal *revoco as aui* 1 act.
 to receive *accipio is epi* 3 act.
 to receive *recipio is epi* 3 act.
 to reckon *habeo es ni* 2 a.
 a Recompence *compensatio onis*
 3 f.
 to recompence *penso as aui* 1 a.
 Recovering *recuperatio onis* 3 f.
 Recreation *Lusus. us.* 4 m.
 a Receipt *Receptio onis* 3 f.
 to recreate *recreo as aui* 1 act.
 red rubber *a um* adj.
 to redeem *redimo is emi* 3 act.
 a Redeemer *Redemptor oris* 3 m.
 to reduce *reduco xi* 3 act.
 to reduce *redigo is egi* 3 act.
 to reel round *glomero as aui* 1 n.
 to reel or stagger *vacillo as aui* 1
 n.
 a Refresher *Refocillator oris* 3 m.
 a Refreshment *Refectio onis* 3 f.
 a Refusal *Repulsa a* 1 f.
 to refuse *recuso as aui* 1 act.
 to refute *refello is* 3 a.
 to regain *redimo is emi* 3 act.
 to regard *curo as aui* 1 act.
 to reign *regno as aui* 1 n.
 Reins *Frana orum* 2 pl. n.
 to rejoyce *exhilaro as aui* 1 a.
 to rejoyce *gaudeo es visus a n p.*
 Religion *Religio onis* 3 f.
 to rely *nitor eris nixus* 3 d.
 relying upon *fretus a um* adj.
 to remain *permaneo es. fi.* 2 n.

a Remedy *Medicina a* 1 f.
 Remedy *Remedium il* 1 n.
 Remembrance *memoria a* 1 f.
 to remember *remini. cor. lexis re-*
cordatus 3 d.
 Remission *Remissio onis* 3 f.
 remote *remotus a um* part.
 to remove *moveo es vi* 2 act.
 to render *reddo is didi* 3 act.
 to renew *renovo as aui* 1 act.
 a Rent *Fissura a* 1 f.
 a Repairer *Refectrix icis* 3 f.
 to repair *redintegro as aui* 1 act.
 to repay *resolvo is vi* 3 act.
 to repeat *inculco as aui* 1 act.
 repeated *repetitus a um* part.
 Repentance *Penitentia a* 1 f.
 it repenteth *penitet imp.*
 a Report *Fama a r f.*
 reprehensory *culpabilis e lis* adj.
 Reproof *Reprehensio onis* 3 f.
 to reprove *arguo is ni* 3 act.
 Reputation *Fama bona* 1 f.
 to request *peto is ii & iui* 3 act.
 to require *postulo as aui* 1 act.
 to resist *repugno as aui* 1 a.
 to resolve *statuo is ni* 3 act.
 to be resolved on *stat imp.*
 Resolvedly *obstinare* adv.
 Rest *Quies etis* 3 f.
 to rest *quiesco is ui* 3 n.
 to restore *reddo is didi* 3 ac.
 to restrain *inhibeo es ni* 1 ac.
 to retain *retineo es ni* 2 ac.
 a Return *Redditus us* 4 m.
 to return *reddo is didi* 3 ac.
 to return *redeo is iui* 4 n.
 to reveal *patefacio is aci* 3 n.
 to revenge *ultiscor eris ultus* 3 d.
 Reverence *Reverentia a* 1 f.
 to reverence *venior aris atus* 1 d.
 to be reviled *inprobror aris atus*
 1 pass.
 Reward *Meres. illis* 3 f.
 to reward *munero as aui* 1 act.
 Rich *Dives tis* adj. 3 art.
 Riches *Divitia arum* 1 pl. f.
 ridiculous *ridendus a um* part.
 Right *Ius. iuris* 2 n.

rightly

- rightly *recte* adv.
 Righteousness *Iustitia* a 1 f.
 righteous *iustus* a um adj.
 righteously or justly *iuste* adv.
 A Ring *Annulus* i 2 m.
 Ripeness *Maturitas* a 1 f.
 to rise with Brightness *oriens* i 2 m.
 to rise *surgo* is *rex* i 3 n.
 a River *Amnis* is 3 d.
 the Road *Trames* itis 3 m.
 Roaring of a Lion *Rugitus* us 4 m.
 to rob *spolio* as *avi* i 1 act.
 a Robe *Palla* a 1 f.
 a Rock *Petra* a 1 f.
 a Rod *Virga* a 1 f.
 Rome *Roma* a 1 f.
 Romans *Romani* orum 2 m. pl.
 to root out *eradico* as *avi* i 1 act.
 a Rose *Rosa* a 1 f.
 rough *asper* a um adj.
 to roll *volvo* is *vi* i 1 act.
 rolling *volvibilis* us adj. 3 art.
 Royal *Regalis* e lis adj. 3 art.
 Royalty *Majestas* a 1 f.
 to rub *frico* as *ui* i 1 act.
 rugged *asper* a um adj.
 Ruin *Exitium* is 2 n.
 a Rule *Norma* a 1 f.
 a Ruler *Gubernator* oris 3 m.
 to rule *rego* is *xi* 3 ac.
 to rule or reign *regno* as *avi* i 1 n.
 a Rumour *Rumor* oris 3 m.
 to run *curro* is *curri* 3 n.
 to run headlong *ruo* is *ui* 3 n.
 to run away *fugio* is *gi* 3 n.
 Running *currens* tis part.
 a Rush *Juncus* i 2 m.
 to rush *ruo* is *ui* 3 n.
 S.
 Sabbath *Sabbatum* i 2 n.
 Sabbath-breaking *Violatio* o-
 nis 3 f. *Sabbati*.
 to sacrifice *immolo* as *avi* i 1 act.
 sacred *sacrat* as a um adj.
 to be sad *maereo* et *astus* 2 n. p.
 a Saddle *Sella* a 1 f.
 safe *salvus* a um adj.
 a Safeguard *Tutela* a 1 f.
 Safety *Incolunitas* a 1 f.
 sagacious *Sagax* acis adj. 3 art.
 a Sail *Velum* i 2 n.
 to sail *navigo* as *avi* i 1 n.
 a Saint *Sanctus* i 2 m.
 the Sake *gratia* a 1 f.
 for the Sake *gratia* abl.
 the same *idem radem idem ejusdem*
 pron.
 the Sand *Arena* a 1 f.
 to satisfy *satisfacio* is *eci* 3 act.
 to satisfy *satio* as *avi* i 1 act.
 Sauce *Condimentum* i 2 n.
 saucy *petulans* tis adj. 3 art.
 a Saviour *Salvator* oris 3 m.
 a Saw *Serra* a 1 f.
 Sawciness *Proceritas* a 1 f.
 to say *dico* is *xi* 3 act.
 to say a Lesson *repeto* is *ii* vi 3 a.
 a Seaboard *Vagina* a 1 f.
 scarcely *vix* adv.
 a Scent *Odor* oris 3 m.
 a Scepter *Sceptrum* i 2 n.
 a Scholar *Discipulus* i 2 m.
 Scholastic *Scholasticus* a um adj.
 a School *Schola* a 1 f.
 a School-fellow *Condiscipulus* i
 2 m.
 a School-master *Præceptor* oris
 3 m.
 to school (chide) *inrepro* as *ui* i 1 d.
 scorching *torridus* a um adj.
 to scorn *temno* is *psi* 3 ac.
 scornful *fastidiosus* a um adj.
 to scratch *scalpo* is *psi* 3 ac.
 to scrape *scalpo* is *psi* 3 ac.
 a Scrivener *Scriba* a 1 f.
 a Scythe *Fala* cis 3 f.
 the Sea *Mare* is 3 n.
 a Seaman *Nauta* a 1 m.
 to search out *rimor* atis atus i
 dep.
 Seas *Unda* arum 1 plu. f.
 Season *Ocasio* onis 3 f.
 a Seat *Sedes* is 3 f.
 the Second *Secundus* a um adj.
 the second time *rursus* adv.
 Secrecy *Taciturnitas* a 1 f.
 a Secret

a Secret Arcanum i 2 n.
 secretly secretè adv.
 Security Tutamen inis 3 n.
 to see video es di 2 ac.
 Seed Semen inis 3 n.
 to seek quero is fui 3 ac.
 to seek persequor eris catus 3 dep.
 to seem videor eris visus 2 dep.
 to seize ocupo as avi 1 ac.
 seldom raro adv.
 Self ipse ipsa ipsum pron.
 Self-murther Suicidium ii 2 n.
 to sell vendo is didi 3 ac.
 Selves ipsi pron. pl.
 to send mitto is misi 3 ac.
 the Senses Sensus is 4 m.
 sensitive sensitivus a um adj.
 a Sentence Sententia a 1 f.
 to separate separo as avi 1 ac.
 serious serius a um adj.
 a Sermon Concio onis 3 f.
 Serpent Serpens is 3 com. 1.
 a Servant Servus i 2 m.
 to serve servio is vi 4 n.
 Service Servitus is 4 m.
 the Service of God Cultus is 4 m.
 to set pono is sui 3 ac.
 settled stabilis e lis adj. 3 art.
 to set up constituo is ui 3 ac.
 Seventy Septuaginta adj. pl. ind.
 Seventy-five Septuaginta quinque indec.
 severe severus a um adj.
 Severity Severitas tatis 3 f.
 a Shade Umbra a 1 f.
 to shake off excutio is ussi 3 ac.
 Shame Pudor eris 3 m.
 Shape Forma a 1 f.
 sharp acer eris cre adj. 3 art.
 Sharpness Acutitas tatis 3 f.
 Sharpening acutus is part. 3 art.
 to shade obumbro as avi 1 ac.
 to shave rado is si 3 ac.
 to shed effundo dis adi 3 ac.
 a Shew Species ei 5 f.
 a Shilling Solidus i 2 m.
 o shine upon affulgeo es si 2 n.
 to shine splendo es ni 2 n.

Shining Splendor eris 3 m.
 a Ship Navis is 3 f.
 a Sheep Ovis is 3 f.
 a Shoe Calcens i 2 m.
 a Shoe-maker Calcearius ii 2 m.
 a Shop Officina a 1 f.
 short brevis e is adj. 3 art.
 a shout Plausus is 4 m.
 to shew monstro as avi 1 ac.
 to shew indico as avi 1 ac.
 a Shower Imber bris 3 m.
 to shun fugio is gi 3 ac.
 to shut claudio dis si 3 ac.
 sickly valetudinarius a um adj.
 a Sickle Falcula a 1 f.
 Sickness Egrotatio inis 3 f.
 a Sick Person Ager i 2 m.
 a Side latus eris 3 neut.
 a Sieve Cribrum i 2 n.
 the Sight Conspectus is 4 m.
 a Sign or Token Indicium ii 2 n.
 a Sign Signum i 2 n.
 silly insulsus a um adj.
 Silence Silentium ii 2 n.
 Silent tacitus a um adj.
 a Sinner Peccator eris 3 m.
 Sin Peccatum i 2 n.
 to sin pecco as avi 1 n.
 sinful peccaminosus a um adj.
 to sing cano is cecini 3 n.
 Sincerity Sinceritas tatis 3 f.
 Sir Dominus i 2 m.
 Sister Soror eris 3 f.
 to sit sedeo es di 2 n.
 Six Sex plu. indec. adj.
 Sixth Sextus a um adj.
 Six thousand sexies mille adj.
 Skilful peritus a um adj.
 slack tardus a um adj.
 to be slain perimor eris emptus 3 pass.
 a Slave Servus i 2 m.
 to slay Perimo is emi 3 ac.
 Sleep Somnus i 2 m.
 to sleep dormio is ivi 4 n.
 to slide labor eris psus 3 d.
 to slight aspernor eris atus 1 d.
 Sloth Pigritia a 1 f.
 slothful piger a um adj.

- flowen *squalidus a um adj.*
 flow tardus *a um adj.*
 slowly tardè adv.
 a Sluggard *Dormitor oris 3 m.*
 sluggish *ignavus a um adj.*
 small *exiguus a um adj.*
 to smell of *oleo es ni & evi 2 n.*
 a Smile *Subrisio oris 3 f.*
 to smite *percussio is ussi 3 act.*
 a Smith *Faber vi 2 m.*
 smooth *planus a um adj.*
 smooth *lavis e vis adj. 3 art.*
 a Snare *Laqueus ii 2 m.*
 to snatch *rapio is ni 3 act.*
 Snow *Nix ivis 3 f.*
 soberly *sobriè adv.*
 Society *Societas tatis 3 f.*
 So tam adv.
 So far *adeo adv.*
 so great *tantus a um adj.*
 so greatly *tantoperè adv.*
 so much *tantum adv.*
 soever *cunque conj.*
 soft *mollis e lis adj.*
 Some *aliquis a quod pron. adj.*
 Some *nonnulli a a pron. plu.*
 Somebody *aliquis a quod & quid pron.*
 something *aliquid pron.*
 sometimes *aliquando adv.*
 a Son *Filius ii 2 m.*
 soon *cito adv.*
 sordid *vilis e lis adj. 3 art.*
 a Sort *Genus eris 3 n.*
 sorrowful *maestus a um adj.*
 a Sovereign *Rex regis 3 m.*
 sought *petitus a um part.*
 a Soldier *Miles itis 3 com. 2.*
 the Soul *Anima a 1 f.*
 sound *sanus a um adj.*
 a Sound *Sonus i 2 m.*
 to sound *sono as ni 1 neut.*
 sour *acidus a um adj.*
 soundly *acriter adv.*
 to sow *semo is evi 3 act.*
 to sow with a Needle *suo is ni 3 n.*
 a Sow *Sus suis 3 com. 2.*
 Space *Spacium ii 2 n.*
 a Spade *Ligō oris 3 m.*
 Spain *Hispania a 1 f.*
 to spare *parco is peperci 3 n.*
 a Spark *Scintilla a 1 f.*
 to speak *loquor eris natus 3 dep.*
 to speak against *contradico is act.*
 Speaking *Sermo oris 3 m.*
 Speed *Celeritas tatis 3 f.*
 with all speed *celerimè adv.*
 to spend *impendo is di 3 act.*
 spent *impensus a um part.*
 the Spirit *Animus i 2 m.*
 Splendor *Splendor oris 3 m.*
 to spin *neo es vi 2 n.*
 a Spirit *Spiritus us 4 m.*
 spiritual *spiritualis e lis adj. 3 art.*
 splendid *splendidus a um adj.*
 to spoil *spolio as avi 1 act.*
 a Spout *Epistomium ii 2 n.*
 sprightly *alacer eris ere adj.*
 a Spring *Scaturigo inis 3 f.*
 to spring *orior vis ortus 4 dep.*
 to sprout *germino as avi 1 act.*
 the Spring *Ver eris 3 n.*
 sprung *ortus a um part.*
 a Spur *Calcar aris 3 n.*
 a Squirrel *Sciurus i 2 m.*
 to stab *jungulo as avi 1 act.*
 stable *stabilis e lis adj. 3 art.*
 a Stag *Cervus i 2 m.*
 to stand *sto as sti 1 n.*
 to stand before *antesto as isti 1 m.*
 to stand at a City *jaceo es ni 2 n.*
 standing *stans vis part. 3 art.*
 a Star *Stella a 1 f.*
 to start *expavescō es ni 3 insep.*
 a Staff *Baculum i 2 n.*
 a Statesman *Politicus i 2 m.*
 to stay *maneo es si 2 n.*
 to starve *Fame eneo as ni 1 act.*
 to steal *furor aris atus 1 d.*
 to stay away *absūm es fui irr.*
 a Stick *Buculus i 2 m.*
 steadfast *firmus a um adj.*
 steadfastly *firmè adv.*
 steadfastness *Firmitas tatis 3 f.*
 a Spring *Aculus i 2 m.*
 sinking *squidus a um adj.*

still *adhuc* adv.
 to sting *ungo is pingu & pungi* 3 act.
 to stir up *incito as avi* 1 ac.
 a Stone *Lapis idis* 3 m.
 a Stomach *Stomachus* 2 m.
 a Storm *Procella* a 1 f.
 a Story *Fabula* a 1 f.
 stout *validus* a nm adj.
 to stop *isto is fitti* 3 a.
 a Stranger *Peregrinus* 2 m.
 a Store house *Cella* a 1 f.
 Straw *Stramen* *init* 3 n.
 a Stream *Torrens* *tis* 3 m.
 a Street *Platea* a 1 f.
 straight *rectus* a nm adj.
 strange *mirus* a nm adj.
 a Stratagem *Machina* a 1 f.
 Strength *vis vis* 3 f.
 to strengthen *animo as avi* 1 act.
 to strike *percutio is cussi* 3 act.
 to strike as a Clock. *sono as ni* 1 n.
 Stripes *Plaga* *arum* 1 plu. f.
 to strive *certo as avi* 1 act.
 a Stroke *ictus* *us* 4 m.
 strong *fortis* a *tis* adj. 3 art.
 stubborn *contumax* *acis* adj. 3 art.
 Study *Studium* *ii* 2 n.
 to study *studeo es ni* 2 act.
 studious *studiosus* a nm adj.
 to stuff *farcio is fi* 4 act.
 stupid *stupidus* a nm adj.
 to subdue *subigo is egi* 3 act.
 subject *subditus* a nm adj.
 Subjects *Subditi* 2 m.
 to submit *submitto is fi* 3 act.
 submitting *supplex* *icis* adj. 3 a.
 Substance *Res* *ei* 3 f.
 subtle *astutus* a nm adj.
 Subtily *Astutia* a 1 f.
 to stroak *demitto es fi* 2 act.
 to succeed *excipio is epi* 3 act.
 succeeding *secundatus* a nm part.
 Success *Successus* *us* 4 m.
 to succour *opitulari* *aris* *atus* 1 d.
 such an one *talis* a *lis* adj.
 suddenly *repente* adv.
 such *talis* *elis* adj.

sudden *subditus* a nm adj.
 to suffer *sino is iui* 3 act.
 to suffer *patior* *eris* *assus* 3 dep.
 to suffer *subeo is iui* 4 act.
 Sufferings *mala* *orum* plu. 2 n.
 sufficient *sufficiens* *tis* adj. 3 art.
 sufficiently *satis* adv.
 sulphureous *sulphureus* a nm adj.
 Summer *Ætas* *atis* 3 f.
 the Sun *Sol solis* 3 m.
 to sup *ceno as avi & atus* 1 n.
 a Supper *Cena* a 1 f.
 a Suppliant *Supplex* *icis* 3 m.
 to supply *suppedito as avi* 1 act.
 to supply *relevo as avi* 1 act.
 sure *certus* a nm adj.
 to surrender *dedo is didi* 3 act.
 to survive *supersum es fui* irr.
 to swear *iuro as avi & atus* 1 n p.
 Sweet of Smell *suavis* *e vis* adj. 3 art.
 sweet or pleasant *jucundus* a nm adj.
 swift *velox* *cis* adj. 3 art.
 swiftly *velociter* adv.
 Sweat *Sudor* *oris* 3 m.
 Swearing *Juramentum* *i* 2 n.
 sweet *dulcis* *sonus* a nm adj.
 sweet *blandus* a nm adj.
 Sweetness *Dulcedo* *inis* 3 f.
 a Swimmer *Nator* *oris* 3 m.
 a Sword *Gladus* *ii* 2 m.
 to fall in a Swoon *animo deficere*.
 to swim *no as avi* 1 n.
 a Swine *Porcus* *ci* 2 m.
 swelling *tumidus* a nm adj.
 the Syrens *Syrenes* pl. 3 f.
 T.
 A Table *Mensa* a 1 f.
 to take *accipio is epi* 3 act.
 to take away *aufero* *ers* *abstuli* 3 irr. comp.
 to take Care of *curo as avi* 1 act.
 to take *adhibeo es ni* 3 ac.
 to take from *aufero* *ers* *abstuli* irr.
 to take notice of *obseruo as avi* 1 act.

a *slow signatus a um adj.*
 slow tardus a um adj.
 slowly tardè adv.
 a *Sluggard Dormitor oris 3 m.*
 sluggish ignavus a um adj.
 small exiguus a um adj.
 to smell of oleo es ni & evi 2 n.
 a *Smile Subrisio onis 3 f.*
 to smite percussio is ussi 3 act.
 a *Smith Faber vi 2 m.*
 smooth planus a um adj.
 smooth lavis e vis adj. 3 art.
 a *Snare Laqueus ii 2 m.*
 to snatch rapio is ni 3 act.
 Snow Nix ivis 3 f.
 soberly sobriè adv.
 Society Societas tatis 3 f.
 So tam adv.
 So far adeo adv.
 so great tantus a um adj.
 so greatly tantoperè adv.
 so much tantum adv.
 forevercunque conj.
 soft mollis e lis adj.
 Some aliquis a quod pron. adj.
 Some nonnulli a a pron. plu.
 Somebody aliquis a quod & quid
 pron.
 something aliquid pron.
 sometimes aliquando adv.
 a *Son Filius ii 2 m.*
 soon cito adv.
 sordid vilis e lio adj. 3 art.
 a *Sort Genus eris 3 n.*
 sorrowful maustus a um adj.
 a *Sovereign Rex egis 3 m.*
 sought petitus a um part.
 a *Soldier Miles itis 3 com. 2.*
 the Soul Anima a 1 f.
 sound sanus a um adj.
 a *Sound Sonus i 2 m.*
 to sound sono as ni 1 neut.
 sour acidus a um adj.
 soundly acriter adv.
 to sow sero is evi 3 act.
 to sow with a Needle suo is ni 3
 n.
 a *Sow Sus suis 3 com. 2.*
 Space Spacium ii 2 n.

a *Spade Ligo onis 3 m.*
 Spain Hispania a 1 f.
 to spare parco is peperci 3 n.
 a *Spark Scintilla a 1 f.*
 to speak cognor eris meus 3 dep.
 to speak against contradico is ad
 3 act.
 Speaking Sermo onis 3 m.
 Speed Celeritas tatis 3 f.
 with all speed celerrime adv.
 to spend impendo is di 3 act.
 spent impensus a um part.
 the Spirit Animus i 2 m.
 Splendor Splendor oris 3 m.
 to spin neo es vi 2 n.
 a *Spirit Spiritus us 4 m.*
 spiritual spiritualis e lis adj. 3 art.
 splendid splendidus a um adj.
 to spoil spolio as avi 1 act.
 a *Spout Epistomium ii 2 n.*
 sprightly alacer eris ero adj.
 a *Spring Scaturigo itis 3 f.*
 to spring orior vis ortus 4 dep.
 to sprout germino as avi 1 act.
 the Spring Ver eris 3 n.
 sprung ortus a um part.
 a *Spur Calcar aris 3 n.*
 a *Squirrel Sciurus i 2 m.*
 to stab jugulo as avi 1 act.
 stable stabilis e lis adj. 3 art.
 a *Stag Cervus i 2 m.*
 to stand sto as eti 1 n.
 to stand before antesto as iti 1 m.
 to stand at a City jaceo es ni 2 n.
 standing stans vis part. 3 art.
 a *Star Stella a 1 f.*
 to start expavescere ni 3 insep.
 a *Staff Baculum i 2 n.*
 a *Statesman Politicus i 2 m.*
 to stay maneo es si 2 n.
 to starve Famo eneco as ni 1 act.
 to steal furor aris atus 1 d.
 to stay away absum es fui irr.
 a *Stick Buculus i 2 m.*
 stedfast firmus a um adj.
 stedfastly firmè adv.
 Stedfastness Firmitas tatis 3 f.
 a *String Aculeus i 2 m.*
 sinking fatidus a um adj.

still *adhuc* adv.
 to sting *ungo is pungi & pungi*
 3 act.
 to stir up *incito as aui* 1 ac.
 a Stone *Lapis idis* 3 m.
 a Stomach *Stomachus* 2 m.
 a Storm *Procella* a 1 f.
 a Story *Fabula* a 1 f.
 stout *validus* a nm adj.
 to stop *sisto is sisti* 3 a.
 a Stranger *Peregrinus* 2 m.
 a Store house *Cella* a 1 f.
 Straw *Stramen* *ipis* 3 n.
 a Stream *Torrentis* *tis* 3 m.
 a Street *Platan* a 1 f.
 streight *rectus* a nm adj.
 strange *mirus* a nm adj.
 a Stratagem *Machina* a 1 f.
 Strength *vis vis* 3 f.
 to strengthen *animus as aui* 1 act.
 to strike peremptory *is cussi* 3 act.
 to strike as a Clock. *sono as ni* 2 n.
 Stripes *Plaga arum* 1 plu. f.
 to strive *certo as aui* 1 act.
 a Stroke *latus* *us* 4 m.
 strong *fortis* *us* *tis* adj. 3 art.
 Rubborn *contumax acis* adj. 3 art.
 Study *Studium* *ii* 2 n.
 to study *studeo es ni* 2 act.
 studious *studiosus* a nm adj.
 to stuff *farcio is fi* 4 act.
 Rupid *stupidus* a nm adj.
 to subdue *subigo is egi* 3 act.
 subject *subditus* a nm adj.
 Subjects *Subditi* 2 m.
 to submit *submitto is fi* 3 act.
 submitting *supplex ietis* adj. 3 a.
 Substance *Res ei* 5 f.
 subtle *astutus* a nm adj.
 Subtily *Astutia* a 1 f.
 to stroak *demulceo es fi* 2 act.
 to succeed *excipio is epi* 3 act.
 succeeding *secundatus* a nm part.
 Success *Successus* *us* 4 m.
 to succour *opitulator aris* *atus* 1 d.
 such an one *talis* *us* *lis* adj.
 suddenly *repente* adv.
 such *talis* *us* *lis* adj.

sudden *subditus* a nm adj.
 to suffer *sino is iui* 3 act.
 to suffer *pavior eris assus* 3 dep.
 to suffer *subeo is iui* 4 act.
 Sufferings *mala* *orum* plu. 2 n.
 sufficient *sufficiens* *tis* adj. 3 art.
 sufficiently *satis* adv.
 sulphureous *sulphureus* a nm adj.
 Summer *Ætas* *atis* 3 f.
 the Sun *Sol solis* 3 m.
 to sup *ceno as aui & atus* 1 n.
 a Supper *Cena* a 1 f.
 a Suppliant *Supplex* *icis* 3 m.
 to supply *suppedito as aui* 1 act.
 to supply *relevo as aui* 1 act.
 sure *certus* a nm adj.
 to surrender *dedo is didi* 3 act.
 to survive *supersum es fui* irr.
 to swear *juro as aui & atus* 1 n p.
 Sweet of Smell *suavis* *e vis* adj.
 3 art.
 sweet or pleasant *jocundus* a nm
 adj.
 swift *velox* *tis* adj. 3 art.
 swiftly *velociter* adv.
 Sweat *Sudor oris* 3 m.
 Swearing *Juramentum* *i* 1 n.
 sweet *dulcis* *sonus* a nm adj.
 sweet *blandus* a nm adj.
 Sweetness *Dulcedo* *inis* 3 f.
 a Swimmer *Natator* *oris* 3 m.
 a Sword *Gladus* *ii* 2 m.
 to fall in a Swoon *animo desicere*.
 to swim *no as aui* 1 n.
 a Swine *Porcus* *ci* 2 m.
 swelling *tumidus* a nm adj.
 the Syrens *Syrenes* pl. 3 f.

T.

A Table *Mensa* a 1 f.
 to take *accipio is epi* 3 act.
 to take away *aufero ers abstuli* 3.
 irr. comp.
 to take Care of *curo as aui* 1 act.
 to take *adhideo es ni* 1 ac.
 to take from *aufero ers abstuli* irr.
 to take notice of *obseruo as aui* 1 act.

- to take Pains *labore as avi* 1 n.
 to take to *assumo is psi* 3 act.
 to take upon conquest *expugno as avi* 1 act.
 to talk *confabulor aris atus* 1 dep.
 a Tale *Delatio onis* 3 f.
 to tame *domo as ni* 1 ac.
 to tarry *mateo es si* 2 n.
 to teach *doceo es ni* 2 ac.
 taken away *ablatus a um* part.
 a Talk *Sermo onis* 3 m.
 Talkativeness *Loquacitas tatis* 3 f.
 Talking *Garriens tis* part. 3 art.
 to tear *lacro as avi* 1 ac.
 Tart *severus a um* adj.
 a Tailor *Sartor oris* 3 m.
 a Teacher *Doctōr oris* 3 m.
 to tell of *annuncio as avi* 1 n.
 a Temper *Ingenium ii* 2 a.
 Tempest *Tempestas tatis* 3 f.
 a Temple *Templum i* 2 n.
 Temporal *temporalis e lis* adj. 3 art.
 Temperance *Temperantia i* f.
 to tempt *tento as avi* 1 act.
 a Tempter *Tentator oris* 3 m.
 a Temptation *Tentatio onis* 3 f.
 Tenacious *tenax acis* adj. 3 art.
 a Tenant *Manceps ipsi* 3 m.
 to tend *facio is eci* 3 act.
 tender *tener a um* adj.
 terrible *terribilis v lis* adj. 3 art.
 to testify *testor aris atus* 1 dep.
 a Testimony *Testimonium ii* 2 n.
 Thais *idis* 3 f.
 Thanks *Gratia arum* 1 f. plu.
 than *quam* adv.
 that *qui a ed* pron. adj.
 that *quod* conj.
 that *iste a nd* pron. adj.
 the former *ille a nd* pron. adj.
 the latter *hic* pron.
 the one *hic* pron.
 the other *ille* pron.
 a Theme *Thema atis* 3 n.
 a Theatre *Theatrum i* 2 n.
 Theft *Furtum i* 2 n.
 a Thief *Fur aris* 3 com. 2.
 their own *suis a um* pron. adj.
 from thence *inde* adv.
 there are *sunt* from *sum* 3 plu.
 there is *est* from *sum* 3 sing.
 thereby *ita* adv.
 therefore *igitur* adv.
 they *illi* from *ille* pron. pl.
 thick *densus a um* adj.
 thine *tuus a um* pron.
 to think *puto as* 1 act.
 to think on *cogito as avi* 1 act.
 Thirst *Sitis is* 3 f.
 to thirst after *sitio is iui* 4 n.
 a Thinking *Cogitatio onis* 3 f.
 Thirteen *tredecim* adj. indec.
 this *hic* pron.
 thither *illuc* adv.
 though *quavis* conj.
 thoroughly *penitus* adv.
 those *illi* pron. adj.
 thou *tu* pron. subst.
 tho' *etsi* conj.
 a Thought *Cogitatio onis* 3 f.
 Thousand Times *millies* adv.
 to threaten *minor aris atus* 1 d.
 a Threatening *Mina arum* 1 f. p.
 Three *Tres tria* plu. adj. 3 art.
 Three hundred *Trecenti a* a adj. pl.
 thrifty *parcus a um* adj.
 Thriftiness *Frugalitas tatis* 3 f.
 a Throat *Guttur aris* 3 n.
 to throw down *deturbo as avi* 1 act.
 to thrust *trudo is si* 3 act.
 Thunder *Fulmen inis* 3 n.
 to thunder *tono as ni* 1 n.
 thine *tuus a um* pron.
 till *donec* adv.
 Time *Tempus oris* 3 n.
 tired *fessus a um* adj.
 a Title or Name *Nomen inis* 3 n.
 Tirus *i* 2 m.
 to ad prep. ac.
 together *simul* adv.
 a Token *Indicium n* 2 n.
 the Tongue *Lingua a* 1 f.
 too much *nimium* adv.
 too great *nimium* adv.

toolate *sero nimis* adv.
a Toad *Bufo* *nis* 3 m.
the Top *Culmen* *inis* 3 n.
Torment *Cruciatu* *us* 4 m.
to torment *crucio* *as* *avi* 1 act.
torn *laceratus* *a* *um* adj.
Torture *Crucia* *us* *dis* 4 m.
torrid *torridus* *a* *um* adj.
to touch *tango* *is* *tetigi* 2 act.
towards *erga* *prap.* ac.
a Town *Oppidum* 1 2 n.
a Tower *Turris* *is* 3 f.
a Tradesman *Mercator* *oris* 3 m.
Traffic *Commercium* *ii* 2 n.
to traffick *negotior* *aris* *atus* 1 d.
Tranquillity *Tranquillitas* *tatis* 3 f.
to transgress *erro* *as* *avi* 1 ac.
a Transgression *Transgressio* *ouis* 3 f.
to translate *transfero* *ers* *tuli* *ixt.* com.
a Traveller *Viator* *oris* 2 m.
to traverse *pervio* *as* *avi* 1 n.
treacherous *perfidus* *a* *um* adj.
to tread upon *calco* *as* *avi* 1 ac.
Treasure *Thesaurus* 1 2 m.
a Tree *Arbor* *oris* 3 f.
trembling *trepidus* *a* *um* adj.
a Trench *Vallum* 1 2 n.
a Trick *Techna* *a* 1 f.
Triffles *Trica* *arum* 1 pl.
to trifle away *prodigo* *is* *agi* 3 a.
to trim *orno* *as* *avi* 1 act.
to trot *succutio* *is* *ssi* 3 n.
Trouble *Anxietas* *tatis* 3 f.
to trouble *molesto* *as* *avi* 1 act.
to be troubled *discurtor* *aris* *atus* 1 p.
a Truant *Cessator* *oris* 3 m.
to truant *cesso* *as* *avi* 1 n.
Truanting *Cessatio* *ouis* 3 f.
troublesome *molestus* *a* *um* adj.
Troy *Troja* *a* 1 f.
true *verus* *a* *um* adj.
truly *sane* adv.
Trumpet *Tuba* *a* 1 f.
Trust *Fiducia* *a* 1 f.
trusty *fidus* *a* *um* adj.

to trust *fido* *is* *sus sum* 3 n. p.
Truth *Veritas* *tatis* 3 f.
to try *experior* *iris* *ertus* *dep.* 4.
to turn *converto* *is* *ii* 3 act.
Twelve *Duodecim* *ind.* *adj.* *plur.*
Twenty *Viginti* *adj.* *pl.* *indec.*
Twice *Bis* *adv.*
Two *Duo* *adj.* *pl.*
Two Hundred *Ducanti* *a* *a* *adj.* *plu.*
Tyger *Tygris* *oris* 3 f.
a Tyrant *Tyrannus* 1 2 m.
to tire *fatigo* *as* *avi* 1 act.

V
Vain *inanis* *e* *is* *adj.*
in vain *frustra* *adv.*
vainly *vane* *adv.*
valiant *magnanimus* *a* *um* *adj.*
valiantly *fortiter* *adv.*
a Valley *Vallis* *is* 3 f.
Valour *Fortitudo* *inis* 3 f.
to value *estimo* *as* *avi* 1 act.
Vanity *Naga* *arum* 1 pl. f.
Vanity *Vanitas* *tatis* 3 f.
various *varius* *a* *um* *adj.*
vehemently *vehementer* *adv.*
a Verse *Versus* *us* 4 m.
Virtue *Virtus* *tutis* 3 f.
virtuous *pius* *a* *um* *adj.*
very *valde* *adv.*
very ill *passime* *adv.*
very much *maxime* *adv.*
Vespasian *Vespasianus* 1 2 m.
to vex *ango* *is* *xi* 3 act.
a Vexation *Vexatio* *ouis* 3 f.
ugly *carpis* *e* *is*, *deformis* *e* *is* *adj.* 3 art.
Vice *Vitium* *ii* 2 n.
Victory *Victoria* *a* 1 f.
victorious *victoriosus* *a* *um* *adj.*
vile *vilis* *e* *lis* *adj.* 3 art.
Villany *Nequitia* *a* 1 f.
to vindicate *vindico* *as* *avi* 1 a.
Vinegar *Aetum* 1 2 n.
to violate *viol* *as* *avi* 1 act.
Violence *Vis* *vis* 3 f.
violently *ferociter* *adv.*
Virgil *Virgilius* *ii* 2 m.
a Virgin *Virgo* *inis* 3 f.

a Vision

a Vision *Visum* i 1 n.
 to visit *viso* 1: *st* 3 n.
 to visit *saluto* as *avi* 1 act.
 vital *vitalis* e *lis* adj. 3 art.
 blameable *innocens* a *um* adj.
 Uncapable *incapax* acis adj. 3 art.
 Uncle *Avunculus* i 2 m.
 Unconstancy *Mobilitas* tatis 3 f.
 Unconstant *Mobilis* e *lis* adj. 3 a.
 Under *Sub* prep. ac. or ab.
 to undergo *subeo* is *ivi* 4. neut.
 to understand *intelligo* is *xi* 3 a.
 Understanding *Scientia* a 1 f.
 the Understanding *Intellectus*
us 4 m.
 to undertake *suscipio* is *epi* 3 act.
 an Undertaking *Captum* i 2 n.
 Undutifulness *Contumacia* a, *Ino-*
bedientia a 1 f.
 Unfaithful *malefidus* a *um* adj.
 Unfeignedly *sinceré* adv.
 Unfit *ineptus* a *um* adj.
 Ungodly *impius* a *um* adj.
 Ungrateful *ingratus* a *um* adj.
 Unhandsome *indecorus* a *um* adj.
 an University *Academia* a 1 f.
 Unjust *iniquus* a *um* adj.
 Unkindness *Asperitas* tatis 3 f.
 Unknown *ignotus* a *um* part.
 Unless *nisi* conj.
 Unlike *dissimilis* e *lis* adj. 3 art.
 Unmarried *innuptus* a *um* adj.
 Unpassible *lucius* a *um* adj.
 Unpleasant *injuvundus* a *um* adj.
 Unpleasant *ingratus* a *um* adj.
 Unprofitable *inutilis* e *lis* adj. 3
 art.
 Unpunished *impunis* e *nis* adj. 3
 art.
 Unquiet *inquietus* a *um* adj.
 Unsatiabie *inexplebilis* e *lis* adj. 3
 art.
 Unshaken *immutus* a *um* adj.
 Unskillful *inexpertus* a *um* part.
 Unsported *immaculatus* a *um* adj.
 to unteach *dedoceo* es *ni* 1 act.
 Unreachable *indocilis* e *lis* adj. 3
 art.
 Utile *usque* adv.

Untouched *intactus* a *um* part.
 Unweary *instantus* a *um* adj.
 Unwearied *indefessus* a *um* adj.
 Unwelcome *ingratus* a *um* adj.
 Unwholesome *insalubris* bre *bris*
 adj. 3 art.
 Unwilling *invitus* a *um* adj.
 Unworthy *indignus* a *um* adj.
 a Voice *Vox* cis 3 f.
 Void *inanis* e *nis* adj. 3 art.
 a Voyage *Iter itineris* 3 n.
 to vomit *vomo* is *vi* 3 act.
 Volary *Cultor* oris 3 m.
 to upbraid *exprobro* as *avi* 1 act.
 Upright *erectus* a *um* adj.
 to urge *urgeo* es *si* 2 act.
 to use *utor* eris *usus* 3 d.
 to use *soleo* es *litus* 2 n, pass.
 to be used *adhibendus* a *um* part.
 Useful *utilis* e *lis* adj. 3 art.
 Usually *feré* adv.
 Utmost *extremus* a *um* adj.

W.

A Walk *ambulation* i 2 m.
 to walk *ambulo* as *avi* 1 n.
 a Wall *Murus* i 2 m.
 to wallow *voluto* as *avi* 1 act.
 the Walls *Munia* orum 2 pl. n.
 to wander *vagor* aris *atus* 1 dep.
 to want *egro* es *ni* 1 n.
 to be wanting *desum* es *fui* irr. c.
 Wanton *lascivus* a *um* adj.
 War *Bellum* i 2 n.
 in Warbells
 Wares *Merces* um 3 f.
 Warily *cauté* adv.
 Warlike *bellicos* a *um* adj.
 to warn *moneo* es *ni* 1 act.
 to wash *lava* as *avi* 1 act.
 to waste *consumo* is *psi* 3 act.
 to waste a City *spolio* as *avi* 1 act.
 Wasted *consumptus* a *um* adj.
 Water *Aqua* i 1 f.
 a Wave *Flutius* *his* 4 m.
 to wax pale *palleco* is *ni* 3 n.
 a Way *Via* a 1 f.
 a Way or Manner *modus* i 2 m.
 Weak *debilis* e *lis* adj. 3 art.
 Weakness *Debilitas* tatis 3 f.
 Wealth

Wealth. *Opes* *um* 3 pl. f.
 Wealthy *opulentus* *a um* adj.
 to wear out *terere* *is* *trivi* 3 act.
 to wear Clothes *induo* *is* *mi* 3 a.
 Weary *perfatigatus* *a um* adj.
 to weary *fatigo* *as* *avi* 1 act.
 to be weary *adest* imp.
 to be wearied *fatigor* *avis* *atus* 1 p.
 Weariness *Tadium* *is* 2 n.
 Wearisome *molestus* *a um* adj.
 to weave *texo* *is* *ui* 3 act.
 a Weaver *Textor* *oris* 3 m.
 We *nos* pron. from *Ego*.
 a Weed *Alga* *a* 1 f.
 a Week *Septimana* *a* 1 f.
 to weep *fleo* *es* *evi* 1 n.
 a Weight *Pondus* *eris* 3 n.
 Weighty *Gravis* *e* *vis* adj.
 Welfare *Salus* *utis* 3 f.
 Well *bene* adv.
 Well *sanus* *a um* adj.
 Well fed *satur* *a um* adj.
 a Whelp *Catus* *us* 2 m.
 What *quis* pron. subst.
 When *quando* adv.
 Where *Ubi* adv.
 Whether *num* adv.
 Whether *uter* *a um* adj.
 Which *Qui* pron. Relative.
 Whilst *dum* adv.
 a Whip *Flagellum* *i* 2 n.
 to whisper *susurro* *as* *avi* 1 m.
 White *Candidus* *a um* adj.
 Who *qui* Rel.
 Who *quis* pron.
 Whole *totus* *a um* adj.
 Wholesome *saluber* *bris bre* *bris* adj. 3 art.
 Whorish *incestuosus* *a um* adj.
 Whorish *meretricius* *a um* adj.
 \ holly *penitus* adv.
 Why *quare* adv.
 Wicked *sceleratus* *a um* adj.
 Wickedness *Impietas* *tatis* 3 f.
 a Wife *Uxor* *oris* 3 f.
 Wild *ferus* *a um* adj.
 a Wild-beast *Fera* *a* 1 f.
 Wiltful *contumax* *acis* adj. 3 art.
 Wilfully *libenter* adv.
 Will *Voluntas* *tatis* 3 f.

Willing *promptus* *a um* adj.
 Willingly *libenter* adv.
 Willing *libens* *tis* adj.
 to win *concilio* *as* *avi* 1 act.
 Wind *Ventus* *i* 1 m.
 Wine *Vinum* *i* 2 n.
 Winged *alatus* *a um* adj.
 to wink *hiuso* *as* *ui* 2 n.
 the Winter *Hyems* *emis* 3 f.
 Wisdom *Sapientia* *a* 1 f.
 Wise *Sapiens* *tis* adj. 3 art.
 a Wise-Man *Sapiens* *tis* 3 m.
 a Wish *Vacuum* *i* 2 n.
 to wish for *exopto* *as* *avi* 1 act.
 Wit *Ingenium* *ii* 2 n.
 to wit *scilicet* conj.
 a Witch *Saga* *a* 1 f.
 With *cum* prep. abl.
 to wither *aresco* *is* *ui* 2 n.
 With all the Heart *ex anima*
 to with-hold *detineo* *es* *ui* 2 act.
 Without *absque* prep. abl.
 a Witness *Testis* *is* 3 com. 2.
 a Woer *Procus* *i* 2 m.
 a Wolf *Lupus* *i* 1 m.
 a Woman *Mulier* *eris* 3 f.
 Womanish *Mulieris* *e* *is* adj. 3 a.
 Wonderful *mirus* *a um* adj.
 Wonderous *mirus* *a um* adj.
 to wonder *miror* *aris* *atus* 1 d.
 to be wont *soleo* *es* *itis* 2 n. p.
 Wonted *solitus* *a um* part.
 a Word *Verbum* *i* 2 n.
 Work *Opus* *eris* 3 n.
 to work *operor* *aris* *atus* 1 d.
 a Workman *Opifex* *icis* 3 com. 2.
 the World *Mundus* *i* 2 m.
 Worldly *mundanus* *a um* adj.
 Worse *peior* *ius* *oris* adj.
 Worship *Cultus* *us* 4 m.
 a Worshipper *Cultor* *oris* 3 m.
 Worst *peffimus* *a um* adj.
 Worth *Dignitas* *tatis* 3 f.
 a Wound *Vulnus* *eris* 3 n.
 to wound *vulnero* *as* *avi* 1 act.
 a Wrack *Cruciatus* *us* 4 m.
 to write *scribo* *is* *psi* 3 a.
 Wretched *miser* *a um* adj.

a Yard

Y.
A Yard *Ulna* a 1 f.
 a Year *Annus* 1 m.
 Ye *Vos* pron. pl. of *tu*.
 to yield *præbeo* es 2.
 to yield to *Cedo* is cessi 3 2.
 Yellow *flavus* a um adj.
 Yesterday *heri* adv.
 Yet *tamen* conj.
 York *Eboracum* ci 2 m.

You *Vos*, *Tu* pron. subst.
 Younger *Junior* *ins oris* adj.
 Your *Vester* a um pron.
 Youth *Juventus* *infans* 3 f.
 a Youth *Adolescentia* 3 com. 2

Z.
Z eal *Zelotypia* a 1 f.
 Zoilus *Zoilus*.

A SUPPLEMENT; CONTAINING

A Catalogue of several Verbs, Adjectives, Impersonals and Participles. shewing what Cases they will govern: With a Hint of the Rules to which they belong.

These Verbs will have a Nominative Case before them, and a Nominative after them.

<i>Sum</i>	}	By <i>Sum</i> , <i>Forem</i> , <i>Fio</i> , <i>Existo</i> , &c.
<i>Forem</i>		
<i>Fio</i>	}	Verba Substantiva <i>Sum</i> , <i>forem</i> , &c.
<i>Existo</i>		
<i>Dicor</i>		
<i>Vocor</i>		
<i>Salutor</i>		
<i>Appellor</i>		
<i>Habeor</i>		
<i>Scribor</i>		
<i>Existimor</i>	}	
&c.		

Also	}	By Item Verba gestius, &c.
<i>Incedo</i>		
<i>Curro</i>		
<i>Grædo</i>		
<i>Appareo</i>		
<i>Bibō</i>		

<i>Cubo</i>	}	By Item Verba gestius, &c.
<i>Studeo</i>		
<i>Dormio</i>		
<i>Somnio</i>		
&c.		

These Verbs will have a Genitive Case.

By <i>Sum</i> Genitivum postulat &c.	}	By <i>Satago</i> Misereor, &c.
<i>Misereſco</i>		
<i>Misereor</i>		
<i>Satago</i>		

These a Genitive or Accusative

<i>Reminiſcor</i>	}	By <i>Reminiſcor</i> , <i>Obliuiſcor</i> , &c.
<i>Recordor</i>		
<i>Oblivifcor</i>		
<i>Moneo</i>	}	Rem Criminis.
<i>Accuſo</i>		
<i>Arguo</i>		

Convincto

Convincto }
Damno } By Verba accusandi,
Absolvo } &c.

These a Genitive or Ablative

Potior

Estimo

Potior aut Gen. aut Ab'at. &c.

Estimo vel Gen. vel Ablat. &c.

Sum will have a double Dative Case.

Also Sum with his Compounds. &c.

By Sum cum multis, &c.

These Verbs will have a Dative Case.

Adulor

Malandior

Cedo

Do

Edico

Faveo

Gratulor

Hareo

Indulgeo

Lenocinor

Moderor

Opitulor

* Male

Parco

Queror

Respondeo

Suadeo

Tempero

Valedico

Commodo

Incommodo

Noceo

Obsum

Prosum

Placeo

Trascor

Minor

Indignor

Impero

Servio

Promitto

Dominor

By Omnia Verba
Acquisitive, &c.

Credo

Confido

Polliceor

Medeor

Reddo

Fido

Solvo

Nubo &c.

By Omnia Verba
Acquisitive, &c.

Also these Verbs will have a Dative Case.

Satisfacio

Benefacio

Malefacio

All Verbs compounded with
Satis, Bene,
Male, &c.

These Verbs will have two Accusatives after them.

Doceo

Rogo

Posco

Celo

Exuo

By Verba rogandi,
docendi, &c.

Induor

Moncor

Doceor

Rogor

Poscor

Hortor

Passives with an
Accusative.

These Verbs will have an Ablative Case after them.

Caveo

Egeo

Indigeo

Opus est

Vinco

Abundo

Affluo

Impleo

Onero

Levo

Ervo

Licitor

Vendo

By Verba abundandi, &c.

By Quodvis Verbum

These Verbs will have an Ablative Case after them.

Vescor
Vivo
Reor
Nascor
Videto
Sto
Consto
Nitor
Utor
Fungor
Frutor
Lator
Glorior
Gaudet

By Quodvis Verbum Admittit Ablativum &c.

And By Utor, Fungor, Frutor, &c.

These Adjectives will have a Genitive Case, of, following them.

Memor
Immemor
Reus
Infons
Peritus
Rudis
Cupidus
Timidus
Similis
Dissimilis
Par
Impar

By Adjectiva qua desiderium, notitiam, &c.

Aliquis
Uter
Neuter
Nemo
Nullus
Solus
Unus
Medius
Quisque
&c.

By Nomina partitiva aut partitivi, &c.

These Adjectives will have a Dative Case, to, following them.

Utilis
Inutilis
Noxius
Charns
Fidelis
Infidelis
Supplex
Adversarius, &c.

By Adjectiva quibus commodum, &c.

Also Adjectives, in illis,

Similis
Dissimilis
Par
Impar

By Quaedam ex his, &c.

These Adjectives will have an Accusative Case with a Proposition.

Natus
Commodus
Incommodus
Utilis
Inutilis

By Natus, Commodus, Incommodus, &c.

These Adjectives will have an Accusative, the Measure of Quantity (which in English is set first.) and sometimes an Ablative and Genitive Case

Longus
Latus
Crassus
Litus
Profundus

By Magnitudinis mensura, &c.

These Adjectives will have an Ablative or a Genitive, of, following them.

Plenus	} By Adjectiva quæ ad copiam egestatēve &c.	
Vacuus		
Dignus		
Indignus		
Fructus		
Contentus		Dignus, Indignus, &c.
Præditus		
Capax		
Extorris		
Opus		
Usus,	} Opus & Usus, &c.	

These Impersonals will have a Genitive Case.

Interest, refert & est, for Interest	} By Hac tria Impersonalia &c.
--------------------------------------	--------------------------------

These Impersonals will have a Dative Case.

Accidit	} By In Dativum feruntur hæc Impersonalia: &c.	
Certum est		
Contingit		
Constat		
Confert		
Competit		
Conducit		
Convenit		
Placet		
Displicet		
Dolet		
Expediit		
Evenit		
Liquet		
Libet		
Licet		
Noceat		
Prodest		
Præstat		
Ratet		
Stat		
Restat		
Benefic		

These Impersonals will have a Dative Case.

Malefit	} By In Dativum feruntur hæc Impersonalia; &c.	
Satisfit		
Superafit		
Sufficit		
Vacat, &c.		

These will have an Accusative only.

Delectat	} By Hac Impersonalia accusandi.	
Decet		
Fuget		
Oportet		

These Impersonals will have an Accusative Case with a Genitive.

Ponit	} By His Impersonalibus subjicitur. Accusativus cum Genitivo, &c.	
Tacet		
Miseret		
Miserescit		
Pudet		
Piget		

These Participles will have an Accusative Case, when they signify actively.

Exosus	} By Exosus, Perosus, &c.	
Perosus		
Pertasus		
But	} By Exosus & Perosus etiam cum, &c.	
Exosus		
Perosus		

These Participles will have an Ablative Case.

Natus	} By Natus Progenitus, &c.	
Progenitus		
Satus		
Ortus		
Creatus		
Egitus		

ADVERTISEMENT.

THE Want of Care in correcting the former Editions of this useful School-Book has rendred most of them so very erroneous, (some Impressions containing many hundred gross Errors, without any Table of Errata to correct by) that they are scarcely fit to be used at any Rate: Therefore at the Instance of several Masters, and for the Benefit of the Scholar, the greatest Care has been taken to correct such Mistakes in this; And 'tis hoped that all the material Errors that have escaped the Corrector's Eye are noted here below, which may be of great Service to the Learner.

ERRATA.

10 JA 67

Pag.	Line.	For.	Read.	Pag.	Line.	For.	Read.
2	9	ye do go	ye did go.	67	23	quam,	quum.
33	thou art		thou art.	68	19	his	its.
3	37	Years	Years.	71	14	quod	quod or ut.
5	24	thou shalt,	thou shalt.	74	11	Battle,	Battles
8	8	Tailers,	Taylor's.	77	16	them	Men.
10	14	Walls,	Walls.	79	9	pepples.	pebbles.
19	his,		its.	84	24	ventesh	inventesh.
24	8	interferitur,	interferitur	101	57	a dat	and at
27	1	I writ,	I write.	107	1	imitate	intimate.
39	34	for	but.	109	25	particles,	participles.
45	13	causis,	casus.	123	36	quid dicis?	quid dicas?
46	36	whatsoever,	do whatsoever	127	32	Murderers	Murthier.
49	4	heard,	heard.	128	3	to be known,	to know.
7	27	is	according to.	133	36	receiuing,	received.
53	20	most,	and most.	141	11	and therefore,	wherefore
56	10	provinco.	(for amen)	143	30	obey,	obey him.
71	16	man is,	Man that is.	146	9	black,	blank.

Page 13 Line 33 For That her, &c. Read, that my Sister's Lover hath offer'd her an &c.

P. 30 L. 7 dele usually. p. 64 l. 29 dele thou. p. 143 l. 7 dele Summer will be. p. 156 l. 11 (2d Col.) dele com.

INTRODUCTION.

Read, Abundant, abundans p. adi. 3 art. / maximent, admiratio. Any one alians qua quod. Arraigned reus a um adj. to ascend ascendo is a. a. to court ambio is i vi 4 a. Lamping alutus a um. to degenerate degenero as avi 1 n. To encamp castrametor. to exhort honor aris atus i d. to hide, increpo as i a.